

THE JUST SHALL INHERIT THE LAND.

Dr. MORDAUNT'S
MODE OF
TREATING DISEASE,

WITH

PURE VEGETABLE

AND

Temperance Remedies.

PHYSICIANS SHOULD NOT ONLY HEAL THE DISEASED
BODY, BUT, THROUGH GOD'S AGENCY, STRIVE
TO SAVE THE SOUL.

MEDICINE IS ONLY INTENDED TO ASSIST NATURE IN
THROWING OFF DISEASE. ALL THAT WISH
TO LIVE LONG MUST LIVE RIGHT.

If you wish for a Pamphlet, apply to my Sole Agents,
R. & J. PERRY, Napanee, Ont.

NAPANEE;

THE STANDARD STEAM BOOK AND JOB PRINTING AND PUBLISHING HOUSE.

HE CAME TO SAVE THE LOST

SEEK FIRST THE KINGDOM OF HEAVEN AND ITS RIGHTEOUSNESS, AND ALL OTHER THINGS SHALL BE ADDED.

THE SOUL THAT SINNETH IT SHALL DIE. THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF.

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The EDITH and LORNE PIERCE
COLLECTION *of* CANADIANA



Queen's University at Kingston

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A BRIEF HISTORY OF THE **Wonderful Discovery.**

My object in this history to the public is to state how I came to the knowledge of the medical properties of what is now so universally and favorably known as DR. MORDAUNT'S WONDERFUL DISCOVERY, and to briefly set forth some of the curative virtues, that my fellow-men may share the benefits of this WONDERFUL DISCOVERY. In the year 1845, I first landed in Brazil, South America, and was at once captivated by the beautiful scenery of that country. The wind was blowing off the land, and the balmy breezes were loaded with fragrance from the blossoming trees and flowers, which were so exhilarating that I became almost enraptured with the country. Although meeting some of the original inhabitants, who on first acquaintance gave me an unfriendly opinion, but on becoming more acquainted, I was quite willing to retract. The people were anxious to make me at home, and in many instances took more than ordinary pains to make me happy and comfortable. After becoming familiar with the habits of the people, I was soon introduced by newly formed friends to the most eminent doctors, with whom I afterwards had the pleasure of making a number of scientific tours, visiting almost every place and people, and becoming acquainted with all classes of diseases and their remedy. They use nature's own medicine to heal the wound that has been caused by disobedience to nature's laws. After journeying in this way for a number of years, I concluded to start for the Amazon River, which was a very rough and fatiguing journey. Having at last reached the neighborhood of the river, I found no trouble whatever in forming an acquaintance with the people, and here I concluded to make my stay, which lasted nearly ten years. I at once proceeded to select the herbs of which the Discovery and Pills are composed, and immediately set out on the work of healing the sick and afflicted; and so great was the demand and so wonderful the cures produced by my medicine, that the government appointed agents to take and deliver it to the sick free of charge. This medicine I now introduce to the sick and afflicted of North America, which is only an old permanent medicine carried into this country, for the relief of afflicted humanity. I feel proud that I have been able to make this discovery, although having suffered a great many hardships and privations for the sake of my fellow-beings.

This medicine is indeed a Wonderful Discovery. It was at once used by all the doctors of that country, and with telling effect upon disease.

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It was sought by nearly every family, and would be obtained even at a great sacrifice—it was considered unsafe for a family to be without it. This medicine was hailed with great joy—and well it might be, when it has saved the mother and her child, husbands and wives, brothers and sisters, the high, the low, the rich, the poor—all could rejoice in the Wonderful Discovery. I remember one instance in particular, of being called to visit a sick man. The messenger came with great haste, asked for admission into my dwelling, which not being answered at once, became impatient at the delay, opened the door and rushed in, crying with a loud voice, saying that his father was dying, and unless I made ready with all speed and came at once his father would be gone. I accordingly ordered my horse, and arrived at the dwelling in a few minutes. On entering, the family, which consisted of ten children, were all crying. The old man lay on his bed groaning with pain, and could not speak. Life seemed fast ebbing away. On examination I found that he was suffering from inflammatory rheumatism. I instantly gave him a dose of the Discovery, which had the effect of reviving his wasted energies. In an hour I repeated the dose, which enabled him to speak, and the pain began to abate. Three hours after I gave him the third dose, which soon made him quite comfortable, after which he continued to take the medicine as directed, continuing its use for about three months, when he became as sound as ever. I might here say that this family did not formerly believe that there was any virtue in the Wonderful Discovery. But this lesson taught them that their wisdom was folly, and ever after the Discovery was their best friend. It would be useless to relate the various instances of the almost miraculous cures of the following diseases: Bronchitis, Consumption, Liver Complaint, Rheumatism, Piles, Female Complaints in all its various forms, Dropsy, Heart Disease, Asthma, and all complaints originating from impure blood. As the country is flooded with all kinds of medicine, a great number of the afflicted have become disgusted with paying their money for naught, consequently discouraged of ever trying any other medicine, but I will here endeavor to make known to this doubting class, the reasons why the Discovery is superior to any other yet introduced in the world. First, it being purely vegetable; second, it has cured its thousands; third, it being possessed of such healing properties that the Government appointed officers to deliver it to the poor people free of charge, in order to save the poorer class of subjects—the rich embraced it with great joy; fourth, it is not sold for the sake of money, but for the love of saving the afflicted; fifth, the discoverer does not demand your money, but only desires to see the sick restored to health; sixth, this preparation is made from flowers, plants and roots, without the aid of alcohol, making it a purely temperance medicine. The Pills are purely vegetable, and are only used to keep the bowels regular, while the Wonderful Discovery does the great work of healing the system.

It may be asked by some dear afflicted ones, "why not let us have the medicine for less money?" My answer is: First, that this medicine has to be brought from South America, and you know that I have to pay for gathering the plants, flowers and roots, also, I have a large staff of men and women employed in preparing the medicine, and they must be paid; and then my agents who are employed to urge you to try my medicine, have also to be paid, besides the material used is costly. But as far as myself is concerned, I don't want your money. All I want you

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to do is to try the Wonderful Discovery, get healthy, be happy, do all the good you can, assist in restoring your poor afflicted neighbor to health, and save souls from the death that never dies. Be manly, set the world an example, that when you die it will be said of you that, you not only saved souls, but were instrumental in handing Dr. Mordaunt's Wonderful Discovery to a large circle of your friends and acquaintances, and seeing them restored to health. Don't be persuaded that no one can be trusted, or tell the truth. The world is not quite so bad as some people would have it to be. There are men and women in multitudes who are constantly striving to heal the afflicted, and not rob you of your money. You must not fear, while there is life there is hope. Try my medicine; don't delay. I have tried to get it to you as soon as men could carry it on railway trains. I have even sent it by lightning express trains, thinking that possibly it might reach some dear afflicted ones in time to save them. I know that you want to live a little longer; I know that life is sweet to you, therefore don't delay a minute, but send and get the Discovery at once. Take it and live.

Young man, if you are afflicted, don't delay after hearing of Dr. Mordaunt's Wonderful Discovery. As you were intended to be useful in this life, and to leave the world better than when you came into it. Mothers, my appeal to you is, get healthy, that your offspring may be healthy, beautiful and fair. Fathers, take warning and use my medicine that your children may be healthy and live long. Mothers, you who have been neglectful of your daughters' health, don't delay, but save your daughters while you may. If you could only see the ladies of the Amazon Country, who after taking the medicine became so fair, their breath sweet, appetite good and always cheerful and happy. When I first landed in this country my heart was moved when I looked around and saw so many of my fellow-beings sickly, sad, uncheerful and unhappy, I said within myself, "oh, sick one, I hope it will soon be in my power to bring you relief."

I at first gave my medicine away, until the supply which I had brought with me was exhausted. I then sent for more immediately, and when it arrived the demand was so great that I could not supply it. I then increased and perfected my facilities for manufacturing it. I must say that the people who at first took my medicine are looking fine and healthy, and those who have only been taking it a short time say that they believe it to be the best medicine in the world yet known, making them feel cheerful and happy.

My closing appeal is, don't neglect so great a salvation as this, for why will you die? I am determined that every tongue shall confess that, whereas I was sick, now I am well; whereas I was once unhappy, I am now cheerful, and by the Discovery I must say came the victory." Finally, my only object is to do the people good, save the sick and afflicted, and rejoice to know that I have been instrumental in restoring many to health. I have given the world the benefit of my energies very freely. I wish you to receive my agents well.

Remaining yours, very truly,

DR. MORDAUNT.

P. S.—My medicine is kept by all respectable wholesale houses both in Canada and the United States, and for sale by all leading druggists. None genuine unless signed by my sole agents, R. & J. PERRY, Napanee, Ont.

FULL DIRECTIONS FOR FOR USING DR. MORDAUNTS WONDERFUL DISCOVERY.

There are some peculiarities in the operation of the Wonderful Discovery on the system, that may prove a satisfaction to the patient to know.

For instance, when there is Canker of the Mouth, that extends to the stomach and bowels as it often does, then the Discovery causes very severe pains and griping, this is caused by the medicine coming in direct contact with the inflamed surface. When the disease attacks the Lungs or Kidneys, the pain feels like needles shooting through you or being stung by bees. This must not alarm you, it will disappear in a few days, or as soon as the medicine can work its way through the stagnated part, the vital organs will then perform their functions.

The most serious effect of the Discovery is where there is an inward humor of an Erysipelas nature, then the pain is sometimes severe, and if the stomach is bilious, a nauseating feeling is experienced, loathing and even vomiting. Now, of all possible diseases and all possible states of the system, this is where the Discovery is most needed, and, I believe, the only thing that can give you permanent relief, I have known hundreds afflicted with Inward Erysipelas for years, and doctoring for every imaginable disease, cured by a few bottles. Another very important point I wish to impress upon your mind is this, that in any condition or circumstance, or any disease of whatever nature you are suffering with, my Wonderful Discovery cannot injure you as it does not operate in every instance alike. Much has been said and written on the best time to take medicine, but in my judgment and experience, the best time is before meals or when the stomach is empty. My mode of treating Consumption is, take two of my Pills on going to bed, if they operate well commence the Discovery in the morning, the dose to be varied according to strength, if very weak, take half a teaspoonful in a half wine-glass of water, keeping in the meantime the chest and back well bathed in cod liver oil or turtle oil, as convenient, also, every other day, bathe the surface of the whole body in tepid soft water with enough salt in it to be tasted, and use carbolic acid soap to cut the oil. After the body is rubbed thoroughly dry, then again apply the oil. If there should be pain, procure a bottle of my liniment which is an article that cannot be surpassed for removing all inflammation; using it thus, take a piece of flannel and fold it three or four thicknesses, then saturate it with the Liniment and apply it, holding it with the hand to the parts affected with pain, until it seems to draw and smart after which remove it. The patient must not be permitted to talk much, as this usually irritates the lungs and produces exhaustion; take plenty of out-door exercise, be careful to breathe through the nose instead of the mouth, as this prevents the air coming directly in contact with the lungs. Read carefully my article on how to keep well, which directs the kind of diet, by observing closely the laws of nature and you will find to your satisfaction that none need despair, but that my medicine will cure; avoid all stimulants,

GENERAL DEBILITY.—To insure certain relief, one dose of my compound Cathartic Pills must be taken on going to bed, and after the bowels move, commence the Discovery, the dose one teaspoonful three times a day in some water, use good nutritious food, also, bathe freely every morning in soft water, followed by a sharp brisk rubbing, use a

coarse towel, take plenty of out-door exercise, avoid draughts, and never bathe when in a perspiration.

LIVER COMPLAINT.—Take the Pills and Discovery as directed, be careful to avoid sexual excitement, intoxicating liquors and all opiates. Some are troubled with sore mouth and throat, for this I recommend to use the following:—Borax, Alum, Cayenne Pepper, of each a quarter of an ounce, Sage and Gold-thread of each one ounce, Vinegar one tablespoonful; water sufficient to steep, and Honey sufficient to sweeten the whole; gargle and use for the throat. This is also good for infants' cankered mouth.

DYSPEPSIA OR INDIGESTION.—Take the Discovery and Pills as directed; avoid all that will intoxicate; meals to be eaten at regular hours.

DROPSY.—Take the Pills and Discovery as directed, wear India-rubber shoes, or boots with India-rubber soles in them, steep Pumpkin seeds and drink freely of it.

ERYSIPELAS.—When it first makes its appearance take a dose of the Pills, and as soon as the bowels have freely moved, take the Discovery.

BRONCHITIS.—Take as directed—see note on Bronchitis, use my Liniment to remove pain and inflammation, and the gargle if the throat is sore.

CATARRH.—Take the Discovery as directed at stated times, as irregularities will not answer, therefore, if you take my medicine expecting to be cured, you must take it at the hour punctual, no matter what excuse you may make; if you were going to take a journey, you do not expect the train or boat to wait for you, if there is any waiting to be done it must be on your part, so it is with my medicine, watch the hour for taking it and be prompt to the minute. Also, dissolve, in water, a little Saltpetre and snuff it up the nostrils once a day, say in the morning.

PILES.—Use my medicine as directed, and make an ointment of the following: Lard one ounce; Powdered Nut Gall, two drachms; Sugar of Lead and Powdered Opium, of each half a scruple; mix, introduce into the bowls, night and morning, a lump half the size of a nutmeg.

RHEUMATISM.—Use the Discovery and Pills, in Chronic cases use my Liniment, if Inflammatory, bathe the body in Oil of Whisky.

ASTHMA.—Take the medicine as directed, keep the body well cleansed by bathing, and clad warm; burn Saltpetre in your room before retiring to rest; be punctual in all your habits, and avoid all intoxicating liquors.

FEMALE COMPLAINTS.—Use my medicine as directed. I have received many letters from mothers enquiring what effect the Discovery has on the system during pregnancy, and in reply, say, perfectly safe in all stages. I have seen so many instances of the good effect of my medicine on both mother and child that, I am often enthusiastic in its praise. I have often seen children die of canker or other humor, but when the mother took the Discovery during pregnancy, she had a baby the picture of health and beauty. And in the change of life my medicine will save you and bring you over that trouble safe.

BABY NURSING.—For sore mouth or canker, let the mother take the medicine as prescribed and use the wash mentioned for the baby's mouth, and it will be no time in healing them.

BAD BREATH.—Take the Discovery and Pills as Directed.

WORMS.—Take the Pills and Discovery as directed

JAUNDICE.—Take the Pills and Discovery as directed.

NERVOUS DISEASE.—Take enough Pills to move the bowels, after which take half teaspoonful of the Discovery in water three times a day before meals, avoid getting in a passion, educate yourself to be always calm.

SALT RHEUM.—Take the Pills and Discovery, use my Ointment—if the Druggist in the place where you live has not got it, get it sent for, through them—it can be had of my Agents at Napance, Ont., for 25cts per box.

PIMPLES OR BLOTCHES.—Take my medicine as directed, keep the body clean by frequent bathing, use Carbolic Acid Soap, dry the body by friction. I have seen the worst cases cured by this treatment.

SCROFULA.—Take the Pills and Discovery as directed and observe closely the law of nature.

MEASELS.—The best cure is to leave them alone, keep the patient warm and dry; but, should the patient be left with a bad cough, sore eyes, running of the ears, swelling of the glands under the ears, then I would advise the immediate use of the Wonderful Discovery.

ITCH.—Take the medicine as directed, apply a little Liquid Styrae on the joints and the disease will disappear at once.

DO SOMETHING.

If the world seems cold to you,
Kindle fires to warm it !
Let their comfort hide from you
Winters that deform it.
Hearts as frozen as your own
To that radiance gather ;
You will soon forget to moan,
“ Ah ! the cheerless weather ! ”

If the world's a “ vale of tears,”
Smile, till rainbows span it ;
Breathe the love that life endears—
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver ;
Show them how dark sorrow's stream
Blends with hope's bright river !

IT IS USELESS to attempt to cleanse a stream while the fountain is impure. Dyspepsia, complaints of the liver or kidneys, eruptions of the skin, scorfula, headaches, and all diseases arising from impure blood, are at once removed by Dr. Mordant's Wonderful Discovery.

WHISKEY AS A MEDICINE.

A gentleman in Washington, apparently in decline, called in one of the

most eminent physicians, but as he did not rapidly recover he told the physician that whiskey had been recommended to him, and asked if it would do any good. "Yes," said the Dr., "it would help you." "Why then, do you not give it?" said the sick man. "Because I have given it to a dozen gentlemen, and *all have become drunkards.*"

"You'd BETTER ask for manners than money," said a man to a beggar. "Faith, an' I asked for what I thought ye had the most of," was the curt reply.

A genius out in Iowa has just invented a wooden horse that will jump thirty miles an hour. The motive power is a bag of flees. Who says this is not an age of progress?

A "shentlemans from Vaterland" thus describes the New Yorkers: "Fine pebbles; dey go about de sthreets all day, cheating each other, and dey call dat pizziness."

AMEN.

It is over. What is over?

Nay, how much is over truly!—
Harvest days we toiled to sow for,
Now the sheaves are gathered newly,
Now the wheat is gathered duly.

It is finished. What is finished?

Much is finished, known or unknown;
Lives are finished, time diminished.

It suffices. What suffices?

All suffices reckoned rightly,
Spring shall bloom where now the ice is.

WONDERFUL.—Decidedly the most wonderful record of success which can be claimed for any existing remedy belongs to Dr. Mordant's Wonderful Discovery. This famous preparation *always* produces *some* beneficial effect. It will not render a carious bone sound, nor reproduce a destroyed organ, nor restore a softened brain; but even in cases of organic disease it will alleviate the sufferings of the patient; while as a remedy for ordinary maladies affecting the stomach, the bowels, the nervous system, the flesh and the muscles, it has no peer either among advertised preparations or the drugs prescribed in private practice. This was the high ground taken by Dr. Mordant when he introduced his Wonderful Discovery. Although a powerful tonic, the Discovery is untainted by any spirituous stimulant, Dr. Mordant being entirely opposed to the use of alcohol in medicine, on scientific, as well as moral and religious grounds.

State facts with clearness, urge arguments with calmness, and relate stories with truth and brevity.

A wise man once said to me, "Never explain." The best thing one can do at any given crisis is to hold one's tongue; that will be the advice of ninety out of every hundred men of ability and experience.

Josh Billings was asked, "How fast does sound travel?" His idea is that it depends a good deal upon the noise you are talking about. "The sound of a dinner-horn, for instance, travels half a mile in a second, while an invitashun tew git up in the morning i have known to be 3 quarters uv an hour goin' 2 pair uv stairs, and then not hev strength enuff left to be heard.

Hold not the worm as in debt to you
When it credits you, day by day,
For the light and air, for the rose and dew,
And for all that cheers your way.

And you, in turn, as an honest man,
Are bound, you will understand,
To give back either the best you can.
Or to die, and be out of hand.

TOBACCO IS OPPOSED TO INDUSTRY AND ECONOMY.

Tobacco is expensive.

Tobacco smoking occasions great waste of time—"The stuff which life is made of."

Tobacco and drink are causes of long credit for articles of necessity and utility.

Tobacco, by robbing working-men, clothes many of them and their children with rags.

Tobacco has done much to fill poor-houses, hospitals, and lunatic asylums.

Tobacco and drink, which its use demands, cost enough to evangelize the world.

He who talks, sows; he who listens, reaps.

The total cost of the Mount Cenis tunnel is sixty-five million francs.

What is the difference between a bee-hive and a defective potato? One is a bee-holder, and the other a spec-tator.

What is a gentleman's first duty towards himself? To buy a pair of p's d pantaloons, and to raise a huge pair of whiskers.

Every man stamps his value on himself. The price we challenge for ourselves is given us. Man is made great or little by his own will.—*Schiller*.

If a man could make a single rose we should give him an empire; yet roses and flowers no less beautiful are scattered in profusion over the world, and no one regards them.—*Luther*,

MEDICAL HINTS FOR EVERY HOUSEHOLD.

It frequently happens that accidents and illness occur when there is no opportunity of calling in the doctor, or it may be desirable to act before his arrival. We therefore give the following hints, which we trust will be found useful:—

SCALDS AND BURNS.—If the injured part be *blistered*, do not, on any account, break or open the blister; but put on and around it a thick coating of flour, or cover it with a linen cloth soaked in a mixture of one-third lime water, and two-thirds linseed oil. If the skin be broken, apply the lime water and oil in the same manner, or a linen cloth wet in warm brandy.

CUT WOUNDS.—Bring the separate edges of the wound as exactly together as possible, and keep them in that position by strips of sticking-plaster, or of soft linen cloth, which must be wound carefully, but not tightly, round the part. If considerable pain and throbbing arise, remove the dressing and apply a poultice of bread and water.

CHILLBLAINS.—Before they are broken, rub them once or twice a day with soap liniment, and wear warm worsted stockings. After they are broken, apply poultices of bread and water, or of linseed meal.

FRACTURES.—These accidents are often made more serious by injudicious awkward movements of the parts before surgical assistance is procured. If either of the bones of the arm be broken, it is best to put the fore-arm at a right angle with the upper, and support it so by a sling that reaches from the elbow to the finger ends. If the injury happen to one of the bones of the leg, the body should be kept in a horizontal position, the injured limb being placed as nearly as possible in its natural state in regard to length, and being firmly tied to the sound limb, if the person have to be moved. If moving be necessary, it is better that the patient be carried by hand on a shutter or board, rather than ride in a carriage of any kind.

BLEEDING FROM THE NOSE.—Bathe the nose with cold water, or vinegar and water. Make pressure externally on the side from which the blood issues, and if these means fail, introduce into the nostril a plug of lint, or linen rag, soaked in a solution of alum.

ADDER BITES.—Smear olive oil on, and for some space around the wound. If there is much depression, give a little wine, or weak brandy and water.

SPRAINS.—Keep the joint perfectly at rest. If one of the joints of the leg be injured, let the person keep upon a bed or sofa. Apply warm moist flannels to the injured parts, or a large poultice of bread and water. If the pain be very considerable, a few leeches should be applied. Above all else avoid motion of the joint.

COLDS, WITH OR WITHOUT FEVERS.—On going to bed, let the feet and legs be bathed in a warm bath. Drink freely of whey, warm weak tea

with plenty of milk in it. If there is pain in the head, apply a mustard poultice on the back of the neck until the skin is red and painful. If there is pain in the chest, the side, or any part of the abdomen, put the mustard plaster directly over the painful part until the same effect is produced.

—o—
FINISH THY WORK.

*Finish thy work ; the time is short,
The sun is in the west.
The night is coming down ; till then
Think not of rest.*

*Finish thy work ; then wipe thy brow,
Ungird thee from thy toil ;
Take breath, and from each weary limb
Shake off the soil.*

*Finish thy work ; then go in peace,
Life's battle fought and won :
Hear from the throne the Master's voice,
" Well done, well done !*

Being confined to his room by sickness, a student of Latin was called upon by his friends. "What, John," said the visitor, "sick, eh?" "Yes," answered John. "*sic sum.*"

— — —
F I T S .

FADING FITS.—Place the person in a horizontal position, with the head low. Throw cold water on the face. A small quantity of wine or weak brandy and water, may be given as soon as swallowing is practicable.

HYSTERIC.—Lay the person on a couch ; pour cold water on the head and give fifteen or twenty drops of *fetid spirits of ammonia* in a wine-glassful of water as soon as they can be swallowed.

CONVULSIONS.—Put the person into a warm bath, keeping the head elevated, and pouring cold water upon it. Mustard plasters may be applied to the chest, belly and inner sides of the legs. Keep the feet warm.

— — —
P O I S O N S .

ACIDS.—If spirits of salt, oil of vitrol, aquafortis, or oxalic acid have been taken by accident, let the person drink freely of water in which magnesia, chalk, or common whiting is largely mingled. Then induce vomiting.

ALKALIES.—If hartshorn, ammonia, or chloride of lime have been swallowed, give vinegar and water (one-fourth of the mixture to be vinegar), freely, and afterwards excite vomiting.

OPIUM.—If opium or laudanum have been swallowed, give a teaspoonful of mustard powder in a half pint of warm water ; repeat this quan-

tity in five or ten minutes, if vomiting has not occurred. Keep the person constantly walking about and use other means to prevent sleep.

ARSENIC.—Give copious draughts of warm milk, and endeavor to excite vomiting.

COPPER.—In poisoning from copper, or from food dressed in copper vessels, give, one after the other, the whites of a dozen eggs in warm water, then excite vomiting.

 The Barbers of Terre Haute, it is said, have taken down their striped poles, and substituted, in large letters, the word "bank," as a surer "sign" of shaving facilities.

 What weapon does a young lady resemble whose acquaintances pass her without noticing her? A Cutlass.

FEVERS.

FEVERS generally begin with languor of body and mind; chilliness amounting to shivering, though the skin often at the same time feels hot; the pulse is quicker than it should be; respiration hurried or labored; pains are complained of in various parts, and especially about the head, back and loins; the appetite falls off, or there is a nausea and vomiting; the mouth is dry, the bowels generally irregular, and the urine small in quantity and deep in color.

FEVERS generally increase in violence every evening, and this fluctuation often takes place more than once in the twenty-four hours, the violence of the attacks increasing, and forming what is called a *continued fever*. After some days a crisis takes place; that is, the symptoms either take a favorable or unfavorable turn.

If the increase and remission of symptoms are well marked, and occur once or oftener in the day, the fever is called a *remittent*. If the fever leaves the patient after some hours duration and returns at stated intervals, it is called an *intermittent*.

Fevers are so variously denominated, according to the characteristic symptoms, as Inflammatory, Typhoid, (sometimes called gastric or intestinal fever), relapsing fever, and typhus or putrid, nervous fever, etc., or according to skin appearances connected with them, such as scarlet fever and yellow fever.

Apart from the necessity of neutralizing the cause of fevers, efforts must be made to reduce the heat and dryness of the surface of the body to allay the thirst, and to remove the excreta that has accumulated in an unusual degree in the blood and various organs.

For these purposes, use tepid ablutions, cold drinks, and *The Wonderful Discovery*. The Pills remove the excess of excreta, and correct the constitutional derangements from which all fevers arise.

 "JOHN, what is a gentleman?" "Stubtoe boots, short tail coat, and a high shirt collar, sir."

AGUE, OR INTERMITTENT FEVER.

The supposed material cause of this disease is an exceedingly minute vegetable organism, arising from the surface of the marshes, from the draining of dams and pools, from shallow, stagnant water, and from the cultivation of new soil. This little plant floats in the air, and is carried into the system during the process of respiration. There it germinates and spreads and sooner or later vitiates the blood, and finally generates intermittent or malarial fever. This disease has a regular succession of definite stages, viz: the cold, the hot, and the sweating stage.

The cold stage begins with languor, yawning, and stretching, loss of appetite, a creeping sensation through the limbs, shivering and a sense of debility. The lips and finger-ends are blue, and the skin presents a shrunken appearance. Thirst, headache, and depression of spirits, are prominent symptoms. The duration of this stage varies from ten minutes to three hours.

As the hot stage approaches, the shivering ceases, the mouth becomes dry, the tongue furred. Headache is often very violent, and delirium may occur. The skin is dry and hot, the face flushed, the pulse quick. This stage continues from ten minutes to sixteen hours.

The sweating stage advances gradually, and is attended with less suffering. The fever subsides, the head ceases to ache, the skin cools and the patient goes to sleep, sweating profusely. There is no definite time assigned the sweating stage. These paroxysms usually occur every alternate day, but the intermission may be longer or shorter. To treat this disease successfully, medicine must be administered that possesses purgative, tonic, and anti-poisonous properties.

The Wonderful Discovery surely and swiftly combat and conquer this disease. The Pills completely neutralize the miasma that is the cause of the disease, and carry off the unhealthy material with which the bowels are loaded. They give tone to the system, stimulate the liver, restore the digestive organs to their healthful condition, and radically cure intermittent fever.

LIVER COMPLAINT, OR BILLIOUSNESS.

The Liver is the largest gland of the body. It is sustained on the right side, just beneath the ribs, and weighs about four pounds.

It secretes a thick, dark, greenish-yellow fluid, called *bile*. As fast as the bile is elaborated it is deposited in the gall-bladder, and passes by a small duct into the intestines.

When from any cause this duct becomes clogged, or the liver becomes deranged, the bile does not pass into the intestines, but is resorbed by the blood, and is diffused through every part of the system.

When the action of the intestines become perverted, or when the liver secretes too much bile, then the bile is diverted from its natural course and passes into the stomach. It is taken up by the absorbents and blood-vessels of the stomach, and becomes incorporated into the blood, producing nausea, headache, giddiness, vomiting and, other symptoms of poisoning. Such affections are called billiary affections, or billiousness.

Dr. Mordaunt's medicines are sure to regulate every disorder of the liver. They stimulate the absorbents to healthy action, and carry off the impurities with which the system is clogged.

JAUNDICE.

Jaundice is produced by obstinate ague, by catching cold, by the stopping of customary evacuations, or by a severe blow over the region of the liver.

It is easily recognized by the yellowness of the whites of the eyes. After a few days' discomfort, the roots of the nails, the face, neck, trunk and limbs, become morbidly discolored. The urine is deep saffron in color, the bowels constipated, and the appetite irregular. Languor, headache, and depression of spirits are more or less prominent.

The disease may continue for weeks or months, or it may prove fatal as early as the fourth day.

The diet should be light and cooling; such as ripe fruit and vegetables, stewed apples, stewed prunes, boiled spinach, chicken broth and stale bread. Drink butter-milk and cold water. Whatever tends to promote the circulation and cheer the spirits, has a good effect. The region over the stomach and liver should be frequently bathed with tepid water, and rubbed with a coarse towel until the skin is red.

The Discovery acts like magic in jaundice. The Pills restore the action of the liver, promote the secretion of the bile, and favor its expulsion from the system.

RHEUMATISM.

Rheumatism is a painful disease characterized by an inflamed state of the fibrous tissue. It principally affects the larger joints and places covered by the muscles, as the wrists, elbows, knees, hip-joints, back and loins.

Rheumatism is seldom, if ever, fatal, except when it attacks some vital organ, as the heart, which in severe cases it is very apt to do.

Rheumatism may occur with fever or without it, being in the former case termed acute; in the latter chronic.

Acute rheumatism, or rheumatic fever, is generally occasioned by exposing the body to cold air immediately after being heated, and commences with chilliness and shivering, which are soon followed by heat, restlessness and other feverish symptoms. An acute pain is soon after felt in one or other of the limbs. This quickly increases, and in a short time is accompanied with swelling and great tenderness of one or more of the large joints, with much constitutional disturbance.

Its average duration when unaccompanied with other diseases, is from ten days to six weeks. One remarkable feature is its tendency to remove from one part to another, often suddenly leaving one joint and making its appearance in another, and again going back to its original seat.

Chronic rheumatism is sometimes the sequel of the acute, but it is commonly a separate affection, coming on independently of any previous acute attack. It is a disease arising from a poison circulating in the blood. This poison constitutes that predisposition to the disease without which it would not occur, and the cold exercises its injurious influence by checking the elimination, through the skin and kidneys, of the poisonous principle as it forms, and thus accumulating in the blood.

The cure of this disease is sometimes very tedious. It is of the utmost importance that the patient should be protected by FLANNEL CLOTHING.

In the chronic stage, warm bathing, vapor and hot-air baths, with frequent friction and the use of the flesh-brush, are of great service. The Discovery and Pills purify the blood of the poison which is the cause of rheumatism, and thoroughly drive it from the system.

Thousands of cases of inflammatory and chronic rheumatism have been cured by a persistent use of the Discovery.

Drunkenness is nothing else but a voluntary madness.—*Seneca*.

Repentance without amendment is like continually pumping without mending the leak.

ERYSIPELAS.

This name is given to a peculiar kind of inflammation of the skin, so called from its tendency to spread to adjoining parts. It most commonly attacks the head and face, but it also sometimes occurs on other parts of the body.

The local inflammation is preceded and accompanied with fever, and there are certain premonitory symptoms that precede the outbreak of the disease; the patient feels ill—shivery, feeble, languid and often drowsy. After these symptoms have continued for some time, a red spot appears on some part of the body, accompanied with a burning heat and tingling.

When attacking the face, it usually makes its appearance on the bridge of the nose, and rapidly extends to the eyelids, cheeks, and forehead. The eruption spreads like a slow conflagration from part to part. When the scalp is the seat of the disease, delirium is common, and inflammation of the brain may follow. Otherwise the danger of the disease seems to be from the suppression of the functions of the skin, and from exhaustion.

The fever of erysipelas has no special features, nor has the disease any definite period of duration. Among frequent causes of this disease, are exposure to a cold and moist atmosphere, sudden changes of temperature, intemperance, and unwholesome articles of food. It is sometimes also induced by wounds or sores, or even by a slight puncture or scratch of the skin, in persons predisposed to it. It is likewise contagious and has to be guarded against by means of ventilation and cleanliness. Though the proper seat of the inflammation is the skin, it frequently extends to the parts underneath.

Locally, mild, emollient applications are the best. At the very start, lard or cold cream will sometimes intercept the inflammation at once. To

allay the local irritation, wash the parts from time to time with warm milk and water. In the treatment of this disease, use the Discovery and Pills with strict confinement to bed, and a nourishing diet should be adopted.

ILL-TEMPER.—A single person of sour, sullen temper,—what a dreadful thing it is to have such a one in the house! There is not myrrh, and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face can ever screen such persons from utter vulgarity. Ill-temper is the vulgarist thing that the lowest born and bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—*Theodore Parker.*

BLOOD.

The blood is the most important of all subjects, in connection with disease: for if it is impure, *health is impossible.*

Our material body is composed of innumerable atoms, and each atom has its birth, life, death, and removal from the "place of living." We cannot lift a finger, turn the eye, or perform the slightest movement, without involving the decay and death of millions of these atoms. This great loss must be replaced, otherwise the entire body would soon diminish in size, weight, and strength, and life would soon cease.

The blood is the great and special agent in this reparative process. By a law incomprehensible, but ever operative, each part of the body selects and appropriates that particular food from the blood which is best fitted for its special use, and by a law unerring and unchangeable, the worn-out matter is cast into the current of the circulation in its backward course, and conveyed to those organs whose function it is to cast it from the body. How important, then, that this beautiful crimson "liquid flesh" should be free from all impurities, that it be neither too thick nor too thin, to light nor too dark, but that it be pure, healthy, rich, life-giving and life-sustaining.

If the blood become thin and impoverished, its condition is manifested throughout the whole system, and it is the fruitful source of *pimples, ulcers, sore eyes, boils, erysipelas, carbuncles, ring-worms, salt-rheum and eruptions* of all kinds. *Rheumatism* and *gout* will attack the limbs and penetrate the joints. If it become too thick, or loaded with impurities, the smaller blood-vessels will become clogged and *apoplexy, paralysis* or *congestion* will result.

For the purification of the blood, science has not as yet discovered a medicine to equal Dr. Mordaunt's Wonderful Discovery as a perfect renovator and invigorator of the system. It purges the blood of all poisonous matter, eradicates, inveterates, any deep-seated disease by causing a solution of the various deposits, and by supplying to the ailing part plenty of fresh, pure, rich blood.

Whenever impurities burst forth in the form of eruptions, whenever the blood is sluggish in the veins, then is the time to take the Discovery

and Pills, for no other medicine can so effectually carry off impurities. Skin diseases of whatever name or nature, are literally annihilated by the use of the Discovery and Pills.

A manufacturer of parasols says that "the height of impudence" is taking shelter in an umbrella store during a thunder-storm.

DYSPEPSIA.

Dyspepsia is the prevailing malady of civilized life.

A weak, dyspeptic stomach acts very slowly, or not at all, on many kinds of food. Gases are extricated, acids are formed, and become a source of pain and disease until discharged.

Dyspepsia may be caused by a deficiency of gastric juice ; too much or too little food ; imperfect mastication ; hurry in eating ; too little exercise ; too much fatigue ; excessive study ; inordinate use of ardent spirits, opium, coffee, or tobacco ; a torpid condition of the stomach ; or by medicinae improperly administered.

Loss of appetite sometimes ensues ; again it is capricious ; then morbidly ravenous. Sometimes nausea comes on immediately after the food is swallowed, and sometimes without any nausea ; but after a lapse of some time the food is ejected by vomiting. There is also usually an obscure feeling of uneasiness, fullness, distension, and weight in the region of the stomach, occasionally amounting to pain, or even severe pain, with frequent belching of wind, and acute pains in the chest and between the shoulder blades.

Some persons suffer pain when the stomach is empty, others immediately after taking food, or the pain may not begin for two or three hours after the meal, and then continue for some hours.

Constipation is a frequent concomitant of dyspepsia, but sometimes it is attended with diarrhoea.

Among the innumerable disorders in other parts of the body produced by dyspepsia, are palpitations of the heart, irregularities of the pulse, asthma, pain in the head, with loss of mental energy, and some confusion of thought. There is languor, listlessness, or want of resolution, with an impression of some great evil in the future. Suicide is often caused by dyspepsia.

To be dyspeptic is to be miserable, hopeless, depressed, confused in mind, forgetful, irresolute, drowsy, weak, languid and useless.

For the certain cure of dyspepsia, there never was a medicine discovered equal to, or even deserving a comparison with, the Wonderful Discovery. This powerful and genial vegetable tonic and corrective stimulates the digestive organs, invigorates the stomach, and imparts new life and vigor to the whole system.

Take plenty of out-door exercise, such as gives motion to the stomach, bowels and chest. Give rest to the brain and stomach, as they are in constant telegraphic communication. Allow yourself some innocent recreation. Eat moderately and regularly of digestible food. Keep in

good humour with yourself and the rest of mankind ; take frequent sponge-baths. Avoid all strong drinks ; neither tea nor coffee are good for dyspeptics. Fruit, especially when fresh, is good. Stewed fruit is excellent for its laxative effect. Preserves, cakes and pies must be avoided.

Keep a clear conscience, and endeavor to forget that you have a stomach, which you can readily do under the good effects of a course of Discovery and Pills.

Dyspepsia invariably yields to the vegetable remedies in the Discovery, the great purifier of the blood and the restorer of health.

DIARRHŒA.

Diarrhœa is characterized by an increased discharge from the bowels, usually in a very liquid state, and sometimes containing a large quantity of bile.

The disease may be occasioned by anything that stimulates or irritates the mucous surface of any portion of the alimentary canal ; undressed, or indigestible food or vegetables, oily or putrid substances, frequently cause diarrhœa. Suppressed perspiration, occasioned by a sudden chill, or cold applied to the body, or a draft of any cold liquid when overheated, may produce it. It is more apt to occur during the summer and autumn months than at any other period of the year. The effluvia arising from the decomposition of organic substances is a frequent cause of it. It sometimes results from the irritation caused by worms, or by some organic disease, and is a common symptom of the advanced stage of consumption.

There are frequently, also, nausea and vomiting, a bitter taste in the mouth, a furred and yellow tongue, dry and harsh skin, a pale or sallow countenance, and, if not speedily checked, great emaciation.

Diarrhœa ought not to be checked suddenly. The food always requires regulation. Vegetables should be prohibited, boiled rice and other farinaceous food should be used.

KIDNEY DISEASES.

The kidneys are subject to a variety of dangerous and painful diseases, arising from various causes. They may be arranged in two classes--those which are the result of some cause acting locally, as calculi, retention of urine, or a blow on the loins ; and those which are the result of constitutional causes acting upon the kidney by inducing an unnatural condition of the blood.

Both kidneys are usually affected, but in different degrees.

The symptoms are pain in the lower region of the back, with tenderness on pressure on each side of the spine, scanty urination, the fluid being high-colored, sometimes bloody, and sometimes containing a brick-dust deposit ; febrile disturbance, sometimes numbness of the thigh, and nausea and vomiting. The whole of these symptoms are not always present, except in some of the severer cases.

Congestion, inflammation, and Bright's disease, may be cured by the judicious use of Dr. Mordaunt's medicine. Their diuretic properties cannot be equalled. They *depurate the blood* and restore the action of the kidneys.

Somebody has utilized pet and other names, thus :—For a printer's wife, Em ; for a sport's wife, Bet-ty ; for a lawyer's wife, Sue ; for a teamster's wife, Carrie ; for a fisherman's wife, Net-ty ; for a shoemaker's wife, Peg-gy ; for a carpet-man's wife, Mat-tie ; for an auctioneer's wife, Bid-dy ; for a chemist's wife, Ann Eliza ; for an engineer's wife, Bridge-it.

PAINTERS' COLIC.

This is a disease which derives its name from the fact that painters and persons engaged in paints and minerals, such as plumbers, type-setters, gold-beaters and miners, are more frequently attacked by it than persons of other occupations.

This disease has long been known as the result of exposure to the poisonous influence of lead.

The abdomen is shrunken and rather hard, and sometimes knotty. The suffering is extreme, with great restlessness.

The face and body are thrown into grotesque contortions, constipation is obstinate, and inflammation is imminent.

To open the bowels, to relieve pain and spasms, to prevent inflammation and to prevent future attacks, there is no medicine like the Discovery.

The Pills and Discovery are especially adapted to remove this mineral from the system ; and to guard against it, those who are exposed should take a dose of them once or twice a week as a preventive.

DROPSY.

Dropsy is a disease characterized by the accumulation of watery fluid in one or more cavities of the body.

This unnatural collection of water in part of the body or limbs causes a bloated appearance, obstructs action, impairs the circulation of the blood, impoverishes it, and causes various rheumatic symptoms.

In the treatment of this disease, the first object is to get rid of the extra deposits of watery fluid ; the second, to prevent its collection again.

The diuretic properties of the Discovery promote the discharge of the watery fluid through the urinary channels, and excite the absorbents into healthy action, by which a cure is effected. Sometimes relief is afforded the patient by tapping ; but it is only temporary.

PARALYSIS.

Paralysis is the loss of the natural power of sensation or motion in

any part of the body. It is not a disease of itself, but only a sign of some disorder of the nervous system.

In nearly all cases of nervous disorders, the stomach and the blood are the proper channels for correcting the disorders. Pills and Discovery strike right at the fountain-head, which, when purified, sends forth a clear, life-giving stream. If the stomach is healthy, the food which it receives is readily converted into pure blood, which restores the nerve power of the whole system.

BOILS.

A boil usually commences with a small, red pimple, which, as it enlarges, grows more and more painful.

Boils always arise from constitutional causes, and are, in reality, efforts of nature to throw off impurities which, if retained in the system, would be prejudicial to the health.

They sometimes occur in full-blooded, free-living persons, who are apparently in robust health; but more generally weak, emaciated, run-down individuals are afflicted with them.

The parts most liable to boils are the neck, between the shoulders, the fleshy part of the arm and hip, or the upper part of the thigh, rendering the sitting posture almost impossible.

Since they all *take their rise in a disordered state of the blood*, it is necessary that the bowels be at first speedily opened, and then regulated by a gentle, unirritating laxative.

For this purpose the Discovery is admirably adapted, neutralizing the depraved element in the blood, which is the immediate cause of inflammation. The cure is speedy as well as thorough.

The diet should be plain and simple—stimulants avoided. In dealing with the boil itself, linseed meal-poultices will be found excellent, or wheat-bread poultices.

It is a common fallacy in regard to diet that brain-workers need less nutriment than muscle-workers. The changes of tissue in the brain that take place during study and thought are very important and very rapid, and must be replaced by abundant food.

ASTHMA.

Asthma is a disease of the lungs, characterized by a difficulty of breathing, which comes in paroxysms.

Asthma is hereditary in many cases. It is sometimes caused by substances which irritate the lungs, as fog, smoke, fumes of various kinds, new hay; or by indigestion, sudden emotion, heart disease, etc. Behind these causes there is a predisposing peculiarity of constitution.

The paroxysm may occur every night, or once a week, month, or year, or at irregular intervals. Most frequently it is between one and three o'clock in the morning. The sufferer sits or stands, leaning forward,

and endeavors to breathe. The chest is expanded to its utmost, and the countenance is anxious. A wheezing sound accompanies respiration, giving way finally with great relief, upon the expectoration of the mucus.

The attack may pass over in a few minutes, or may last for hours, or, with some remission, days and weeks.

Nothing is more important than prudence and regularity in diet and regimen. To prevent the return of a paroxysm, the exciting causes are to be avoided, and enough of the Pills taken to keep the bowels open. The food should be light and nourishing; a regular out-of-door exercise should be taken, and sleeping-rooms be thoroughly ventilated. Bathe the feet in hot water, and apply a mustard poultice to the chest.

CATARRH.

Catarrh is an inflammatory affection of the lining membranes of the nose, mouth and throat, sometimes extending a distance down the wind-pipe.

The common cause of the disease is *exposure to a cold* or damp atmosphere, or to draughts, especially when the surface of the body is warm and perspiring.

The symptoms of a common catarrh are: cold in the head, a sense of uneasiness, heat and fullness in the nostrils, diminution or loss of smell, dull, heavy pain in the forehead, inflamed eyes and sneezing. Sometimes the inflammation extends to the lungs, occasioning hoarseness, coughing and difficulty in breathing.

The disease readily yields to the anti-inflammatory and soothing operation of Dr. Mordaunt's Discovery. The proper treatment is confinement to the house for a day or two, a warm foot-bath, diluent drinks, abstinence from animal food and vinous or other fermented liquors, and a protracted use of the Discovery and Pills.

CROUP.

Croup is an acute inflammation of the membrane which lines the whole surface of the wind-pipe and the bronchial tubes.

Croup is one of the most dreaded and fatal affections in the range of juvenile diseases.

The symptoms are restlessness, wheezing, a hoarse cough, attended with a tightness and constriction in the throat. The difficulty of breathing becomes rapidly more distressing, and the face assumes an aspect of great anxiety; the veins in the neck become swollen and knotted, and the voice has a sharp, metallic ring, which soon settles in a steady sound like the crow or croupy voice made by fowls when caught and held in the hand—that character, in fact, which has given to the disease the popular name which it bears. The cough, at first dry, is after a time attended by a thick, ropy expectoration, which, clinging like glue to the sides of the throat, causes the child great suffering to expel, the patient appearing half suffocated in its abortive attempts to void the adhering phlegm. With these symptoms come on thirst, heat and

considerable fever ; the pulse is quick and vibrating, while the efforts of the child to obtain air cause it to arch the neck back in a manner most distressing to witness ; till, the anxiety of countenance and difficulty of respiration increasing, the little patient expires about the third day, strangled from the interruption of air to the lungs.

The paroxysms of this disease usually come on in the evening, and become intensified about midnight, the patient seeming free and better during the day.

All efforts should be bent to induce the resorption of the false membrane, loosen it from its hold on the wind-pipe, and cause it to be expelled.

Warm bathing, or sponging with warm water, should be had recourse to, as well as the inhalation of a watery vapor, and enough of the Pills should be given to operate briskly upon the bowels ; then take the Discovery.

BRONCHITIS.

Bronchitis is an inflammation of the mucous lining of the bronchial tubes.

Exposure to cold is the most frequent cause ; but excesses of all kinds, or whatever tends to diminish the general vigor of the system, predispose to it.

There are two varieties, viz : acute and chronic.

The acute form begins with systematic depression, followed by fever ; tightness and soreness of the upper and front part of the chest ; cough, at first short and dry ; later, deeper and looser, with expectoration.

In cases, the breathing is greatly obstructed, and the patient can no longer lie down, but requires an upright position, and the use of all his muscles, in order to inhale enough air to live. At last he is so exhausted that he ceases to expectorate, and dies of suffocation.

The great object of treatment is to reduce and remove the inflammation. To effect this the Discovery should be given as soon as the disease begins to develop itself. The Pills are anti-inflammatory in action, while at the same time they invigorate the patient.

The treatment otherwise should be the application of my liniment to the breast, the feet bathed in hot water containing two tablespoonfuls of mustard, and warm drinks made from slippery-elm bark, barley-water, or flax-seed tea given. Keep the patient from cold air, and be sure to administer the Discovery regularly and faithfully.

Chronic bronchitis is slower, less dangerous and less depressing. It is not often fatal, and it lasts an indefinite time, even many months.

It requires the persevering use of my Liniment. Use the Pills and Discovery to keep the bowels open during the course of the disease. The alterative and tonic properties of this Discovery will be found indispensable.

“ The kindest and the happiest pair
Will often find occasion to forbear ;
And something every day they live
To pity, and perhaps forgive.”

CONSUMPTION.

This terrible disease is characterized by a deposit of scrofulous matter in the lungs. These deposits gradually enlarge, soften and destroy the substance of the lungs.

The disease may result from exposure to cold, it may be inherited, it may be gradually developed from living in damp and foul air, from insufficient and unwholesome food, from sedentary habits, or from intemperance of any kind. Whatever weakens the system, or interferes with the purification of the blood, tends to produce consumption.

The earliest symptom is loss of appetite characterized by a dislike of fatty food. The patient becomes languid, and gradually loses strength and flesh. A short, dry, hacking, hollow cough is a prominent feature of the disease. It becomes more frequent, and is particularly troublesome at night, accompanied by the expectoration of a clear frothy substance, which afterwards becomes darker, more copious and thicker. The earlier part of the day is marked by a creeping chilliness, followed by fever, and a burning sensation of the hands and feet. After sleeping awhile, a profuse, cold and clammy perspiration envelopes the whole body. The breathing is hurried, the pulse more frequent, particularly toward evening. The emaciation and weakness go on increasing, pains are felt in the chest, which are increased by coughing. The feet and ankles swell, a diarrhoea sets in, and a hemorrhage speedily leads to a fatal issue.

The treatment of the disease consists in preserving perfect cleanliness, both externally and internally. A morning sponge-bath of cold or tepid water will be useful. Observe good, regular habits of rising and retiring, eating and drinking, and exercise. Avoid alcohol in every form; also tea and coffee. Confine your diet, if possible, to beefsteak, and rich, nutritious food.

Follow these simple instructions, which require no doctor, and keep the Discovery always in the house, taking it as often as needed, and nine persons out of every ten can be cured or greatly benefitted.

WOMEN'S DISEASES.

Many of the miseries of modern womanhood might be prevented were their approach resisted. Any little excitement of an unusual nature disturbs the balance of the system, the nervous energies are exhausted, and headache and a hundred other disturbances are the result.

The Wonderful Discovery will exhibit a decided beneficial effect upon the diseases peculiar to women. Being a purely vegetable preparation, it is a safe remedy for all irregularities, suppression, leucorrhoea, prolapsus, urinary troubles, whether in the old or young, married or single.

The Pills and Discovery are an infallible remedy for those many serious complaints which have their origin in derangement of the liver, such as dyspepsia, jaundice, indigestion, costiveness, intermittent and remittent fevers, colic and dysentery, chills, nervous and sick-headache, etc., etc.

BIG BOYS.—Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honor-

able in the highest degree to both. I do not mean merely a dutiful affection, I mean a love which makes a boy gallant and courteous to his mother, saying to everybody, plainly, that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of the son to her. I never knew a boy to 'turn out' bad who began by falling in love with his mother.

SCROFULA.

Scrofula is applied to a morbid condition of the system, characterized by swellings, enlarged joints, abscesses, pustular eruptions, thickening of the upper lip, and sore eyes.

The causes of scrofula are, chiefly, hereditary, transmission, deprivation of pure air, want of sunshine, insufficient food, or too much pork, and exposure to wet and cold.

Scrofula usually manifests itself in tumours, frequently in the neck, at first free from pain and inflammation, but proceeding slowly to an inflammatory state, and gradually and generally, after a long time, forming an ulcer. In some cases the eye and eyelids are the principal seat of the disease, having constantly a very inflamed aspect. The bones of scrofulous persons are also liable to disease, especially those of the spine; and the disorder often ends in consumption. In scrofulous affections, as in all constitutional diseases, the Wonderful Discovery has shown its great curative powers in the most obstinate and tractable cases. Moderate exercise in the open air should be taken, and sufficient warm flannel clothing worn. Sponging the skin with tepid salt and water, followed by diligent rubbing with coarse towels and the flesh brush, are very beneficial in conjunction with the use of the Wonderful Discovery.

PNEUMONIA.

Pneumonia is an inflammation of the substance of the lungs. It may be occasioned by any of the causes which produces inflammation in general—vicissitudes of temperature, the application of cold, violent exercise of the body, exertions of the voice, etc. It occurs most frequently in the winter and spring months. It is characterized by fever, difficulty of breathing, cough, dryness of the skin, heat, anxiety, thirst, and a sense of weight and pain in the head.

At first the pain is frequent, dry, and without expectoration; but, after one or two days, matter is brought up, viscid and rusty colored, and sometimes streaked with blood. In favorable cases, this disease may decline on the third or fourth day, but more frequently it is protracted, if no remedy is applied, to ten days or a fortnight. In unfavorable cases the symptoms increase on the third or fourth day and become more and more aggravated, until at length the patient dies, exhausted.

A high degree of fever, attended with delirium, great difficulty of breathing, acute pain and dry cough, denote great danger; while on the contrary, an abatement of the febrile symptoms, and of the difficulty of breathing, and pain taking place on the coming on of a free expectoration, or other critical evacuation, promise fair for a recovery. The treatment of this disease is a free use of the Discovery and Pills, to bring

about immediate resolution. During convalescence, nourishing, but not stimulating diet should be given, which with the tonic properties of the Discovery, will give strength to the patient.

PHYSICAL EVILS OF TOBACCO.

Tobacco contains an essential oil, and nicotine, both of which are highly poisonous.

Tobacco, when first smoked, chewed, or snuffed, degenerates the whole system.

Tobacco, by perverting the nourishing saliva, prevents the due elaboration of chyle and blood.

Tobacco exerts a special influence on the brain, and nervous system generally.

Tobacco, by weakening the nerves, produces morbid excitability and irritability.

Tobacco impairs the senses of smelling and tasting, and often of hearing and seeing.

Tobacco seriously affects the action of the heart and circulation of the blood.

Tobacco mars beauty, destroys the complexion and impairs the brilliancy of the eyes.

"So you would not take me to be twenty?" asked a young lady of her partner, while dancing a polka a few evenings ago. "What would you take me for?" "For better or worse," replied he.

The man who is in 'ship-shape' must have looked out of proportion.

Excessively polite ladies shake hands with the tips of their fingers.

The Discovery cures, every day, complaints professionally pronounced incurable.

Why is the Duke of Cambridge like a wandering mender of kettles and pans, who has left off business? Because he was once a tinker man (at Inkerman).

An exchange calls the union of England and France the Bull-Frog Coalition.

The fellow who 'carried out a project,' was obliged to bring it back. Served him right.

Why are horses in cold weather like meddlesome gossips? Because they are the bearers of idle tails.

TESTIMONIALS.

As I have been requested by my Agents, Messrs. R. & J. PERRY, to annex a few testimonials from Brazil, South America; although I must say I do not approve of it, as medicine ought to stand or fall by its own merits. I could produce the certificates of thousands, as I have them in my possession, but a few must suffice.

Mr. J. McCAN, says :

I was caught in a rain-storm, and got wet, caught a heavy cold, which was followed by fever, tightness and soreness of the upper and front part of the chest. My cough was at first dry and tight, and after a little it got deeper and looser, and was in some pain. I took your medicine, and in a short time began to feel better. I continued the use of your medicine for about eight months. I am now well, and two hundred and ten pounds is my weight. I hope you will not fail to call and see me and my family, as we have got something pretty nice for you. We all send our love to you and family.

Mr. F. PAULS, of Cometa, Brazil:

DEAR DR. MORDAUNT,—My daughter Lucy, is saved; that awful disease, consumption, has been, by the use of your Discovery and Pills, conquered. The Druggist that we got the medicine from says, he has a great number of testimonials for you. Our Lucy looks fine; as she is our only child, she is all our joy.

Mr. CATON, of the same place, says :

I have taken your medicine for a short time, and it has cured me of General Debility.

Mrs. THOS. SHORT, of the same place, says :

About ten or eleven years ago, I took your medicine for Erysipelas. I have never had a sick day since.

Mr. FANYETT, of the same place, says :

One bottle of the Discovery cured me permanently of sick-headache.

Mr. JOHN SIDON, of Maranhan, North Brazil, says :

About twelve years ago, we took your medicine and have kept it in the family. Our family that have been born since we have used the medicine, look fair and healthy, while the two children born before we used the medicine, have been troubled with pimples and blotches. We never thought about giving them the medicine until we saw one of our neighbors children who had taken it for the same disease, and it caused every one of the pimples to disappear. I gave it to my two children that were afflicted with them, and it was not two months before every pimple was gone, and have never appeared since.

Mrs. DALY, of the same place, says :

All the children born since we have used your medicine, are healthy and strong, and always good-natured.

Mr. D. LANCY, of the same place, says :

About ten or twelve years ago, I was very poor, and got so by ill-health; one of the Government officers left me your medicine, and it cured me of the Erysipelas. I have since made quite a fortune, and if you ever pass through this part of Brazil, I will handsomely reward you. My wife wishes me to tell you, also, that your medicine has cured her of the Salt Rheum, and our eldest daughter of the Catarrh.

Mrs. D. SATINORE, of the same place, says :

We have just saved the life of our little boy with your medicine. It is, truly, a great remedy. My husband is now well, he has not seen a sick day since he took your medicine—it will kill Rheumatism, he says. One of our neighbors boy has been cured of consumption, and another of Asthma. Our Druggist here, sells the Discovery so fast that sometimes they get out of it, and it causes the people some uneasiness until they get it again.

Mr. T. DURE, Druggist, of Para, says :

In a package by express inclosed find two thousand testimonials of all classes of diseases, and from all classes of tradesmen. I never saw so many testimonials before, but I have obtained them with scarcely any trouble, as people think you are worthy of them. The rest of the letter is private.

Rev. J. SEXTEN, of the same place says :

Your medicine has saved my wife, as she was nigh to death with the dropsy, but the welcome messenger came in time to save her, she is now well; we hope that you will live long to enjoy what you have so nobly found.

Rev. P. HYDE, of Villa Boa, says :

I was in the second stage of consumption. I took your medicine about a year and it cured me. I have since labored in the ministry five years and feel very happy, and I am doing a great work of good.

Rev. DONALD TORANCE, of Cuzco, Peru, says that Dr. Mordaunt's medicine has cured him of the Rheumatism.

Rev. Wm. LEEDS, of Olinda, says :

Your medicine has cured one of our family of the Bronchitis; I believe the healthy as well as the sick ought to take your medicine, as it appears to make people good-natured.

MESSRS. LANDMAN & Co., Druggists, of Oeiras, says :

I send you by express to-day over one thousand testimonials of the cure of the following diseases, viz: Consumption, Liver Complaint, Bronchitis, Female complaints, Erysipelas, Canker, Salt Rheum, Pimples, Blotches, Ulcers, Fever-Sores, Boils, Scald Head, Sore Eyes, Neuralgia, Rheumatism, Dyspepsia, Kidney Disease, Piles, Costiveness, Headache, Dizziness, and Nervousness.

Miss LINDSAY says :

I was ashamed of my face once, it looked so dark and greasy, but I have only taken three bottles of the Wonderful Discovery and Pills, and it is now as clear as can be. It acts like a charm in my case.

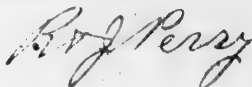
Miss DAWSON says :

After using a few bottles of Dr. Mordaunt's medicine it made my complexion fair and beautiful, and I would recommend it to all that are troubled with impure blood or general debility.

I might give the testimony of persons who have been cured, until it would fill thousands of pages, but as I said in the outset, I do not approve of it, therefore I will leave the rest of the matter with my agents in Napanee, with the privilege of adding the testimonies of those in that town and surrounding country.

We the undersigned, sole Agents for North America, say: The medicine, as far as introduced, has exceeded our most sanguine expectations. Already a large number have given voluntarily testimony of the curative properties of this Wonderful Discovery. We can, with all confidence and good faith, recommend it to every body.

We remain as ever,



Napanee, Ont.

MR. VANALSTINE says:

He has not been able for three years to move one leg, but since taking Dr. Mordaunt's medicine he is able to use it quite freely; he is also troubled with the dropsy- which he says has about disappeared. He thinks that he may again regain the use of his limbs; his disease is Rheumatism and dropsy. Age 70 odd years.

Mr. I———, one of the members of a respectable dry goods house in this place, says:

Since taking Dr. Mordaunt's medicine, (he says for the good of others) he has never felt better than he does at the present time; also thinks it a good medicine.

A LADY says:

Since taking Dr. Mordaunt's medicine it has given her such an appetite that bread, the staff of life, does pass away very unconsciously. Disease, general debility.

MRS. GLEASON says

That she was afflicted with inflammatory Rheumatism for a long time, becoming very weak, and the pain was so great that she thought she must die, but since using Dr. Mordaunt's medicine, she has been able to attend church, which she was not able to do before. She is now strong and free from pain. She has only taken one bottle of medicine and commenced the second.

MRS. WATSON says

That she has been afflicted with Liver Complaint, and was unable to do her own work. She was informed of Dr. Mordaunt's medicine, obtained a bottle and a box of pills and has only taken them a short time, and she is now able to do her own work and is nearly well. She says that she would recommend Dr. Mordaunt's medicine to all those that are afflicted with that disease.

MR. DAVID HOWELL says

That a few weeks ago he was scarcely able to leave his bed, but by taking Dr. Mordaunt's medicine he has been able to walk out frequently, and is now getting stronger. He thinks his case a very hard one to cure, but from the way the medicine is operating he believes it will cure

him, as he is already feeling quite smart. His disease is consumption.

MISS PLUMB says

That she was afflicted with red blotches all over her person, and it was termed erysipelas. She procured a bottle of Dr. Mordaunt's medicine, and after taking it a short time became cured.

Two ladies in the neighborhood of Mr. George Cliff's, say that one bottle cured them of Dyspepsia.

MRS. JAMES FITCHETT says

That she is curing all of her neighbours of headache, with Dr. Mordaunt's Pills.

MRS. H. TOOKER, of the Clancy neighbourhood, says

That she has been troubled with general debility. One bottle of Dr. Mordaunt's medicine has about cured her.

MR. W. H. PARKS says that Dr. Mordaunt's pills have cured her of the headache.

MR. JOHN ALCOMBRACK says

He believes it to be a good medicine. Has tried it for a cold, and it about cured him in one week.

This medicine is retailed at one dollar per bottle, and the Pill twenty-five cents a box. All the bottles are signed R. & J. Perry, sole Agents for North America.

Mamma.—“Why Jessie, I thought you were ready to go to church.”

Jessie.—“Well—no—Mamma, I think I had better stay at home.”

Mamma.—“Are you ill, dear?”

Jessie.—“No, not exactly; but you know I **MUST** go to the Hanton's dinner party to-morrow, and I am afraid I might take cold in church.”

THE UNEXPECTED FRUIT.

[From “Recollections of Old Ministers” in the Christian Intelligencer.]

At a session of the General Synod of our Reformed Church held in the old lecture-room of the North Reformed church in the city of Albany, more than thirty years ago, Mr Bourne was a delegate, as was the writer. The clerk was calling the roll when the Rev. Dr. T. B. Welch, then pastor of the Baptist church in Pearl street, came in and seated himself by me. Soon the name of George Bourne was called and the answer was given, “Here.” Dr. Welch turned to me and said, “Is that George Bourne, who was formerly pastor of a church in Germantown, near Philadelphia?” I replied, “Yes sir.” “Do you know him?” “Very well sir.” “Will you introduce him to me?” “Certainly, sir.” At the recess the introduction was given, when the following conversation ensued:

Dr. Welch asked Mr. Bourne: “Do you remember when your home was in Germantown, your preaching a sermon to young men in Dr.

Stoughton's church in Sansom street, Philadelphia, where there was an immense assembly present?"

"Yes, very well," said Mr. Bourne.

"Have you that sermon with you?"

"Yes, *here*," putting his finger up to his head.

"Will you preach it in my pulpit next Sabbath evening?"

"Where's your church?"

"In this street, sir."

"Then I will do as you wish." The arrangement was made.

On the Sabbath morning Dr. Welch, then in the height of his popularity, drawing large congregations, invited the great assembly to attend in the evening to hear the same sermon under which, more than twenty years ago, their pastor had been converted unto God.

The church was thronged. Mr. Bourne preached the sermon. At the close Dr. Welch rose and told the congregation that they had now heard substantially the same sermon which was God's instrument whereby he had been brought to receive Christ Jesus as his Savior. Then turning around, he addressed Mr. Bourne, and told him that when he preached "that sermon in Sansom street church, about twenty young men were hopefully brought to Christ, of which number I am one, and nearly all of us have become ministers of the Gospel of the blessed God"—when, Mr. Bourne, deeply moved, said aloud: "I never heard of it before, 'Bless the Lord, O my soul.'"

A prayer of devout thanksgiving then followed from the lips and heart of the overwhelmed pastor of that church, in which the congregation joined with deep emotion, while Mr. Bourne was ascribing all the glory to God.

ENCOURAGEMENT TO BELIEVERS.

Traveller through this vale of tears,
Art thou tried with doubts and fears?
Does the tempter still assail,
Till thou think'st he must prevail?
Do the clouds that intervene
Dim the light that thou hast seen?
Dost thou fear thy faith is gone?
And that thou art left alone,
A traveller on life's dreary coast
Thy guide and comfort nearly lost?

Hear a fellow traveller's lay!
One who hath trod the painful way,
Who in the journey he hath passed,
Has met with many a bitter blast;
Upon whose head the storm has beat,
While many a thorn has pierced his feet;
But matchless mercy hitherto,

Hath interposed and brought him through,
And hath enabled him to raise
At times, the cheerful song of praise.

In patience, then, possess thy soul,
Stand still! for while the thunders roll,
Thy Saviour sees thee through the gloom,
And will to thy assistance come.
His love and mercy will be shown,
To those who trust in him alone,
Trust, humbly trust, in His defence,
Preserve thy hope and confidence;
To Him apply in fervent prayer,
On Him, in faith, cast all thy care.
Then will the tempest pass away,
Then will the night give place to day;
And thou rejoicingly will find
Those trials wisely were designed
To subject every wish of thine.
Completely, to the Will Divine;
To fix thy heart on things above—
To fill thy soul with heavenly love—
And, through the power of mighty grace,
To fit thee for the glorious place,
Where saints and angels, round the throne,
Forever sing, "Thy will be done."

 A man advertises in an American paper for a competent person to undertake the sale of a new medicine, and adds that "it will prove highly lucrative to the undertaker."

 The following comes from Ohio :

"Under this sod,
And under these trees,
Lieth the bod-
y of Solomon Pease.
He's not in this hole,
But only his pod :
He shelled out his soul,
And went to his God,"

TRANSITION OF A SOUL FROM EARTH TO HEAVEN.

The transition is doubtless instantaneous. It is no tiresome walk down through a lonely dark valley; it is no weary flight upward, as the eagle mounts, higher and higher; but no sooner is a believer's soul disembodied, than it is in paradise. The partition once broken down, what shall hinder an immediate view of all beyond? And oh, what a morning is that day-breaking of glory! The sun of righteousness shines in all its brightness. It is the effulgence of Christ's coming on earth, Abraham rejoiced to see his day, what must be the joy of seeing him as he now is, at the right hand of majesty, in the heavens!

Stray beams of his lustre often fall on the dying believer before his soul leaves its tenement. "This is heaven begun," said Rev. T. Scott; "I have done with darkness, forever. Satan is vanquished. Nothing now remains but salvation, with eternal glory—eternal glory." Come to the verandah of a Braminic temple. In the last spasms of Asiatic cholera, Gordon Hall cries, "Glory, glory, glory!" and he

"Passed through glory's morning gate,
And walked in Paradise."

"Blessed are the dead that die in the Lord, from henceforth!" Blessed are the dead—not survivors, not the most favored of those who remain here, still sinning and repenting, and so imperfectly serving God—but blessed are the dead in Christ who have ceased in sin, and are made perfect in holiness, and have passed into paradise.—*Better Land.*

TO A METHODIST.

DEAR BROTHER ;—

One hundred years ago, the man whom under God we acknowledge our founder, declared, that the purpose for which the Methodists were raised up, was "to spread Scripture Holiness throughout the land,"—a purpose as important as ever, both to our own Church and society at large. Never was there a time in which the world stood in more need of the influence of christianity, nor a time when there were greater opportunities for the Church to show forth the superior power with which she is invested. A very limited knowledge of what is going on around us, will satisfy us that men are becoming convinced that attempt to reform society, by any other means than the Gospel, is, after all, a species of moral epiricism; while the sentimentalism of modern infidelity, with its array of liberty and progress is as disgusting as it is weak. Yet there is a remedy, for the world's diseases. Christianity is still its necessity and its hope,—and there is a higher type of Christian character available for the times in which we live, and such as the world needs to restore it to its Eden loveliness. Christianity needs to be exhibited in its true character, and allowed to exert its own power. The want is the restoration of the spiritual Life of the Church, producing less of sectarian zeal, less, even, of dogmatic vigor, and more of personal religious life, personal piety—personal sanctity; fervent in the pew, in the meeting, in the closet; yet not there alone, but going about as is the person of Christ "doing good."—bearing around its brow, the halo of Divine Light, undimmed amid the moral miasma and mists of the world, into the workshop, the mart, the exchange, the social assembly." The actual life of the Church, exhibiting the practical reality of christianity—the Christianity of the Bible.

In our own branch of God's Zion, there are some things which fill us with hope, large and expectant. From the beginning it has been its object to impress the ideal of Christianity upon those to whom its ministry found access, by laboring to "present every man perfect in Christ Jesus."

Very early in the history of Methodism this ultimate of Christianity was presented to the Church, in these words:—

"Then the whole earth again shall rest,
And see its Paradise restored;
Then every soul in Jesus blest
Shall bear the image of its Lord,
In finished holiness renewed,
Immeasurably filled with God."

Of late there has been a movement in the right direction. As of old, so may it now be said. "Then had the Churches rest and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied."

There is evidently a revival in the Church of a work of Holiness beyond anything known for years. Many are pressing into the enjoyment of the love of God which passeth knowledge; and are living witnesses of the cleansing efficacy of the "blood of Jesus Christ His Son."

Others are anxiously inquiring the way into

"The land of rest from inbred sin,
The land of perfect holiness,"

which, in many places meetings are held for the purpose of affording counsel and advice to such seekers.

It is often made a topic of discourse from the pulpit, and is discussed with definiteness and comprehensiveness not often heard for some previous years. It is becoming the great topic with the Church—*Eminent holiness is the qualification for eminent usefulness.*

But, my dear brother, how is your own heart affected towards this work? You cannot doubt that the plan of redemption provides every means for a perfect work being wrought in us here below! You certainly cannot take any view of the Gospel that tolerates lower views in relation to God's purpose and Christ's work! You cannot but believe it is the will of God, even your sanctification; and do you want evidence of the truth and power of this doctrine?

"If any man shall do his will, he shall know of the doctrine whether it be of God." And can you divest your mind of the conviction, that God waits to bestow upon you all his salvation; and should you not, in accordance with the most gracious designs, aim at the best attainable positive religion? Make the matter one of personal consideration. Be holy? this will give form and character to every thing about your religious life; you shall become "strong in the Lord and in the power of his might." Living by faith you will become devoted to God, to Christ, to man, in a manner you now cannot conceive. You will be emboldened to attack all forms of error and sin, remove prejudices, and exhibit the power of Christianity; and, as a Christian ought to be a follower of Christ, you will live for the end for which he lived—the salvation of the world.

"Now the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the Sheep, make you, through the blood of the everlasting covenant, perfect in every good work to do his will."

—Casket.

Yours, In Love.

W.

"Lame!" sighed Mrs. Partington. "Here I have been sufferin' the bigamies of death for three mortal weeks. First I was seized with a

bleedin' phrenology in the hampshire of the brain, which was exceeded by the stoppage of the left ventilator of the heart. This gave me inflammation of the left borax, and now I am sick with the chloroform morbus. There is no blessin' like that of health, particularly when you're ill."

THE AMERICAN GIRL'S MISTAKE.

A good story is told of George MacDonald, now visiting this country, and a young American woman whom he met one evening. Wishing to appear familiar with the works of the celebrated writer, she wrote to a friend in the city that she had "been invited to meet the great lecturer," and begged her friend to send her his books, whatever they might be. The friend, supposing that by lecturer she meant Professor Tyndall, sent over all that learned man's works. Our beautiful little impromptu blue-stocking did her level best to cram for the occasion, and read so much on light that her little head grew dizzy. She mastered the titles, however, and, feeling well armed for the encounter, attended the entertainment. She had the honor of having Mr. MacDonald presented to her, and on the first favorable opportunity she opened on him:

"Oh! Mr. MacDonald, I am so delighted to meet you. I have read your beautiful books."

George MacDonald bowed gracefully.

"I do think your 'Fragments' so lovely."

George MacDonald stared like a featherless owl.

"But the most thrilling of all is the 'Glaciers of the Alps.'"

The poor pen-driver could not utter a word. Indeed he seemed to be catching his breath, as if he had received a blow below the belt.

"And how brilliant you are on 'Light and Sound!' Do, Mr. MacDonald, tell me how you produce such beautiful things!"

The Englishman came to the conclusion that the little girl was chaffing him, especially as some audible smiles in the immediate neighborhood told him certain people were being amused, so he colored up to the hair, and fled the encounter in such confusion that the company feared he was suffering from a relapse of his late sickness. But we are happy in saying it was only a slight attack of *cram infantum Americanum*, and that he is now convalescent.

THE SAVIOUR'S VOICE.

Our Saviour's voice is soft and sweet,
When, bending from above,
He bids us gather round his feet,
And calls us by His love.

But while our youthful hearts rejoice
That Jesus bids us come;
"Jesus," we cry with pleading voice,
"Bring heathen wanderers home."

They never heard the Saviour's name,
They have not learnt His way,
They do not know His grace, who came
To take our sins away.

Dear Saviour, let the joyful sound
In distant lands be heard;
And, oh! wherever sin is found,
Send forth Thy pardoning word.

And if our lips may breathe the prayer,
Though raised in trembling fear;
Oh, let Thy power our hearts prepare,
And choose some heralds here.

In these times of "Woman's Rights" discussions, the following proposition of a waggish writer in a London magazine, will excite attention. It looks like "a revolution and rebellion:"

"Let us widowers and bachelors form an association to declare, for the next hundred years, that we will make love no longer. Let the young women come and make love to us; let them write us verses; let them ask us to dance, get us ices and cups of tea, and help us off with our cloaks at the hall-door, and if they are eligible, we may perhaps be induced to yield, and say: 'La! Miss Hopkins!—I really never—I am so agitated!—ask papa!'"

A HINDU YOUTH WHO WISHED TO BE MADE A CHRISTIAN.

I well recollect in the course of my labours a poor Hindu youth, who followed me about the garden of the school asking of me to make him a Christian. I said, "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him." How well I recollect the sweet voice and sweet face of that boy, when he soon after came to me and said, "The Lord Jesus Christ has come and taken his place in my heart." I asked "How is that?" He replied, "I prayed and said, 'O Lord Jesus Christ if you please, make me a Christian!' and he was so kind that he came down from Heaven, and has lived in my heart ever since." How simple and how touching. "Lord Jesus Christ, if you please make me a Christian!" Can you say that you have made a similar appeal in such a spirit as this poor Hindu boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in our hearts?—*Rev. Dr. Boaz, of Calcutta.*

THE GOLDEN SIDE.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to weave in the web of life
A bright and golden filling,

And to do God's will with a ready heart,
 And hands that are swift and willing.
 Than to snap the delicate silver threads
 Of our curious lives asunder;
 And then Heav'n blame for the tangled ends,
 And sit to grieve and wonder.

TO WASH HAIR BRUSHES, never use soap. Take a piece of soda, dissolve it in warm water, stand the brush in it, make sure that the water only covers the bristles. It will almost instantly become white and clean. Place it in the air to dry, with the bristles downward, and it will be as firm as a new brush.

"AM I SELF-DECEIVED?"

Could a more startling question be asked? I must soon appear at the judgment-bar. Omniscient purity will speedily search me through. Every disguise will then be torn off. The truth will come out. Eternity will be to me full of bliss or woe, according to the character I shall then have. I am a professor of religion. Perhaps in the judgment of my charitable friends I am religious. But is their judgment correct? Am I a hypocrite? Oh that I knew! My heart does not accuse me of that gross kind of hypocrisy which, "For a pretence, makes long prayers," at the very time I am thinking how I may rob widows and orphans. Yet my "heart is deceitful above all things, and desperately wicked." I know that much of the hypocrisy in the world is of a very subtle and insidious nature. It may be so with me. Am I a hypocrite? I will honestly inquire.

It is no proof that I am not one that my neighbors do not say that I am. There never were greater hypocrites on earth than the Pharisees. Yet the people commonly thought them very holy, and said, "If but two men are saved, one of them will be a Pharisee." Nor does the good opinion of pious and eminent men prove me to be a genuine Christian. The apostles all seem to have had a high opinion of Judas. Simon Magus won Peter's confidence. Paul at one time thought well of Demas. I may be a hypocrite while others think me a saint.

It is not certain that I am not a hypocrite, because I have not been in the habit of regarding myself as one. I am much inclined to think well of myself. It would require more than common candour to indict one's self for so high a crime. Many of the vilest hypocrites have abounded in self-confidence and self-esteem. Job was grieved at the charge of hypocrisy; but he did not show half the temper that the Pharisees did when the same charge was brought against them. Perhaps no persons have a better opinion of themselves than the grossest hypocrites.

Nor is it certain that I am not a hypocrite, because my history corresponds in some things with the experience of some eminent professors. First of all, some eminent professors are hypocrites, and it requires no grace for me to attain to the same experience with them. Again, it may be that it is merely in unessential incidents and circumstances, and not in the very essence of piety, that my experience agrees with that of others.

One mark of a hypocrite is, that while he may be wise and prudent, and knowing in worldly matters, he is not so in the things of religion.

The Spirit of Christ does not rest upon him. He has not the anointing which teacheth him "all things." He is not of "quick understanding in the fear of the Lord." The hypocrite may be of high intellectual attainments—may discourse fluently, and even eloquently on religious truths; yet he has no spiritual discernment. He is blind, and cannot see afar off. Jesus Christ says that this spiritual blindness and ignorance rested on the hypocrites of his day. Matt. xvi, 2, 3. No hypocrite has "evidence of things not seen" by the senses, or by carnal reason. O that I may not fail of heaven at last!

If I do not love secret prayer, I must be a hypocrite. An unregenerate man may pray, when terrified, or sick, or afflicted, or when his conscience is somewhat quickened, but he has no love for prayer even then. Returning prosperity drives him from his closet. Will God hear the hypocrite's "cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?"—(Job xxvii. 9 10.) This is an awful subject. Seek to understand it well. Be honest. O, my soul, dost thou delight in God? Hast thou pleasure in the Almighty? Dost thou ever commune with him? Dost thou love prayer?

Hypocrites are subject to strong fears and terrors in times of Divine judgments. When war, famine, or pestilence threatens a land, or when personal calamities gather thickly around the spurious professor, he is often filled with dismay. Seriously threaten to take from him property, liberty, character, or life, and he knows not what to do. The prospect of speedy death is dismal to him. Isaiah, having described some terrible judgment, says, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites."—(Chap. xxxiii. 14.) The termination of their lives is sometimes heart-rending. The rain descends, the floods come, and the winds blow, and beat upon the ill-founded house, and it falls, and great is the fall of it. O, my soul, shall thy hopes be all blasted at last?

He that indulges in severe and harsh censure of others for minor faults is a hypocrite.—(Matt. vii. 1, 5.) How is my practice in this respect? With what judgment I judge, I shall be judged. Then, what will be my eternal destiny? O, my soul, practice no deceit on thyself here! Am I a hypocrite?

To be prompt in promising, and tardy in performing is a part of a hypocritical character. A good man, intending all he engages to do, is slow in passing his word. But hypocrites "say, and do not."—(Matt. xxiii. 3.) They say, "We go, Lord," but go not. They abound in promises and professions of obedience and love; but they stop at that. Is this my character? How am I keeping my solemn vows, made at the table of the Lord?

Ostentation is another feature of a hypocritical character.—(Matt. xxiii. 5.) So is a hiding of sin under specious pretences.—(Matthew xxiii. 3.) Punctilious scrupulosity about little matters, and neglect of the substantial duties of life, is another mark of a hypocrite. Those who lived in Christ's day strained at a gnat and swallowed a camel. They gave a tenth of all their garden herbs, and yet they were cruel, unjust and faithless. How stands my character in this respect?

Hypocrites, too, in every age, praise the pious dead, and hate the living who act just like the pious dead acted.—(Matt. xxiii. 29, 30.) They commend good men, whose example and reproofs reach them not, and rail at those whose example before their eyes warns them of their guilt

and danger. Is this my character? I admire the intrepidity of Nathan in calling his backslidden monarch to repentance. Do I admire the man that cries in my ears, Return, O thou backslider, unto the Lord?

VARIOUS STATES OF EXPERIENCE.

THE HALF-AWAKENED.

Many who hear the gospel are occasionally affected by it, in a faint and feeble degree. Attracted for a time by its promises, or disturbed by its appeals, they begin to desire true religion,—but the world and the things of the world, soon again engross their attention and efface all religious impressions. These are represented by the parable of the seed which fell among thorns. When they have heard they go forth, and the good seed sown in their hearts is choked with the cares and riches and pleasures of this life, and they bring no fruit to perfection.—Luke vii, 14.

THE AWAKENED.

But some, cherishing their desires by serious attention and reflection, are gradually enlightened to see themselves and the things of God. "The grace of God appeareth teaching" them, and gently opening their minds, the Lord gives them to see, as they can bear, the wickedness of their hearts and lives. Such are symbolized under the figure of "the smoking flax." It is "the day of small things."

THE PENITENT.

Some are led not only to see but to feel their sins as a grievous burden. Made sensible of their guilt, they are filled with sorrow thereof, and greatly hate themselves because they have offended against God. Overwhelmed with the anguish of a broken heart, they are driven to the verge of despair. They have no hope from man, none from themselves, none from any means. Their only cry is, "Lord, save, or I perish."

THE FORMALIST OR NOMINAL BELIEVERS.

Some coming thus far, proceed no further, but by yielding to sloth, fear, and evil reasoning, or by neglect of prayer, gradually lose their convictions and become formal. They put on merely the outside of religion, attend the preachings, the prayer-meetings, and the class. Their lives are moral, their conversation modest. They walk circumspectly. They are much given to watch others, and know not that they themselves are miserable, poor, and blind, and naked. These are neither penitents nor believers, but merely nominal Christians.

THE JUSTIFIED BELIEVER.

But others go forward. Improving the light God has given, he bestows more. They have been awakened, and made sensible of their guilt; they now believe on the Lord Jesus, and receive a pardon. They have the witness in themselves that they are born of God. Their names are written in heaven; they are the sons of God and heirs with Christ. And if, in their present state, they depart this life, their spirits will be

delivered from evil, and they will receive that degree of glory promised to little children.

THE BACKSLIDER.

Many, once pardoned, go back in their hearts. By looking at themselves, at their graces, and not at Christ,—for we do not live by any grace but that of faith—their evidence becomes clouded, and they lose their witness by degrees. They generally remain in this reasoning state for a time, till all the power of godliness is lost, and nothing but its form remains. Then leaving the work of the heart, they settle down in a false security, without love to God, without joy in the Lord. Whether these preach, or pray, or converse about the things of God, their discourse and manner of action produce no effect. It is hard to confess such a state. Reader, is this your case?

THE SEEKER AFTER PURITY OF HEART.

Others go on by faith and prayer, from pardon of sin to entire purity of heart. God first discovers to them the need of a further work, and then the means to be used. To all who are justified, if diligent and faithful, without taking away the evidence of pardon, he shows the remains of the carnal mind, exciting within them, the deepest contrition of soul. He shows them also how the blood of Christ was shed to cleanse them from all uncleanness; and how this corruption is purged away, not by works, or the virtue of any means, but by a simple naked faith,—that being justified by faith, so likewise must the “heart be purified by faith.” They then, more ardently than ever, hunger and thirst after righteousness. They would be Israelites indeed, in whom there is no guile. Diligently seeking the Lord, he graciously makes known to them further discoveries of his will. Faithful to his promise, he leads them into all truth, and exhibits the nature of their exalted privilege, even an entire conformity to the divine image. And now, cordially embracing the promise, they boldly declare themselves to be dead indeed unto sin, but alive unto God by our Lord Jesus Christ.

THE PERFECT BELIEVER

Receives Christ in the fullness of his gracious word, “Be it unto thee according to thy faith,” and he is filled with all righteousness, peace and joy in believing. He now more than ever feels that without Christ he is ignorant, weak and helpless; but that Christ is made unto him wisdom, righteousness, sanctification, and redemption. Renouncing all self-dependence, he relies implicitly on the guidance of the Holy Spirit—without fear confessing his Lord on every suitable occasion, and laying himself out in all possible ways to glorify God. Continuing steadfastly to trust in the all-cleansing blood, the inclination to sin is done away, and with his blessed Lord he can humbly, yet boldly say, “The prince of this world cometh, but hath nothing in me.”

THE PERFECT BELIEVER IN TEMPTATION.

Being delivered from the carnal mind, he is enabled now to grow up into Christ his living head in all things. Being cleansed from all filthiness of flesh and spirit, he perfects holiness in the fear of God. The

flesh no longer lusteth against the Spirit, nor the Spirit against the flesh. But this exalted and happy state of mind does not exempt him from temptation. He may be tempted to unbelief—to presumption,—to the world with all its vanities, by all its greatness, honor and beauty,—to spare himself, and not be zealous overmuch,—to anger, revenge, and every evil temper. He may sometimes be more tempted, sometimes less. He may be tempted for days and weeks, and powerfully tempted, so as to be in great heaviness, yea, exceeding sorrowful unto death, so that all communion with God may appear to be broken off, and be led in the bitterness of his soul to exclaim, "My God, my God, why hast thou forsaken me?" In all these respects the disciple is not above the master; nor the servant greater than his Lord,—but in all these things, if he abide in Christ, he shall not only be enabled to endure this fiery trial, but be brought off more than conqueror by the Captain of his Salvation.

HOLY LIFE.

The beauty of Holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous upright and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness, beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ; that holiness which enshrined in the four brief biographies of the man of Nazareth, has done more, and will do more to regenerate the world and bring it to an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.—*Dr. Chalmers.*

Look on sin with a penitent eye, on Christ with a believing eye. Weep for sin that slew Christ, but hope in the "Lamb slain," by whom sin is taken away.

CHRISTIANS should be diamonds for the lustre of their graces; load-stones, to attract others to Christ.

CHRISTIAN JOY.

Christ's joy is joy in obedience; joy in loving God and keeping his commandments. And yet not in keeping them as if we were thereby to fulfil the terms of the covenant of works; as if by works or righteousness

of ours we were to procure pardon and acceptance with God. Not so : we are already pardoned and accepted through the mercy of God in Christ Jesus. Not as if we were by our own obedience to procure life, life from the death of sin ; this also we have already through the grace of God. Us "hath he quickened who were dead in sins ;" and now we are "alive to God, through Jesus Christ our Lord." But we rejoice in walking according to the covenant of grace in the holy love and happy obedience. We rejoice in knowing that, "being justified through his grace," we have "not received that grace of God in vain ;" that God having freely (not for the sake of our willing or running, but through the blood of the Lamb) reconciled us to himself, we run, in the strength which he hath given us, the way of his commandments." He hath "girded us with strength unto the war," and we gladly "fight the good fight of faith." We rejoice, through Him who liveth in our hearts by faith, to "lay hold of eternal life." This is our rejoicing, that as our "Father worketh hitherto," so (not by our own might or wisdom, but through the power of His Spirit, freely given to Christ Jesus) we also work the works of God. And may he work in us whatsoever is well-pleasing in his sight ! To whom be the praise for ever and ever !

"WE SEE BUT IN PART."

A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared misshapen, and also seemed to spoil the scenery.

"If," said he, "I was the owner of this forest, I would cut down that tree."

But when he had ascended the hill, and taken a full view of the forest, the same tree appeared the most beautiful of the whole landscape.

"How erroneously," said he, "I have judged while I saw only a part."

"This plain tale," says Dr. Orlin, "illustrates the plans of God.—We now see but in part. The full view, the harmony and proportion of things, are all necessary to clear up our judgment."

DEATH-BED EVIDENCE!

BY THE REV. J. RYLE, B. A., RECTOR OF HELMINGHAM, SUFFOLK.

READER,—I wish to say a few words to you about a very painful subject—I mean the subject of *death-bed evidence*. I want to warn you against the common idea that people may go on in sinful, worldly ways, and yet be saved without any trouble at last.

It is sad to hear how people sometimes talk about death-bed evidences. It is perfectly fearful to observe how little satisfies some persons when a neighbor dies, and how easily they persuade themselves that he is gone to heaven.

Many will tell you when their relation is dead and gone, that "he made such a beautiful prayer one day—or that he talked so well—or that he was so sorry for his old ways, and intended to live differently if

he got better—or that he craved nothing in this world—or that he liked people to read to him, and pray with him." And because they have this to rest upon, they seem to have a comfortable hope that he is saved. What did their relation say about Christ? Not a word! What sign did he give of saving faith—of conversion—of a new heart—of meetness for heaven? None—none whatever! But it matters not! There was a little vague talk of religion, and they are content. They shake their heads, and "hope he is better off than when on earth." In short they trust he has gone to heaven.

Now I have no desire to hurt the feelings of anyone who reads this paper, but I must and will speak plainly on this subject.

Once for all let me say, that as a general rule, nothing is so *unsatisfactory* as death-bed evidences. The things that men say, and the feelings they express when sick and frightened, are little to depend on. Often, too often, they are the result of fear, and do not spring from the ground of the heart. Often, too often, they are things said by rote—caught from the lips of ministers and anxious friends, but evidently not felt. And nothing can prove all this more clearly, than the well-known fact, that the great majority of persons who make promises of amendment on the sick-bed, if they recover go back to sin and the world.

When a man has lived a life of thoughtlessness and folly, I want something more than a few fair words and good wishes to satisfy me about his soul, when he comes to his death-bed. It is not enough for me that he will let me read the Bible to him, and pray by his bedside; that he says, "he has not thought so much as he ought of religion, and he thinks he should be a different man if he got better." All this does not content me—it does not make me feel happy about his state. It is very well as far as it goes, but it is not *conversion*. It is very well in its way, but it is not faith in Christ.

Reader, until I see conversion and faith in Christ, I cannot and dare not feel satisfied about a dying man's soul. Others may feel satisfied if they please, and say after their friend's death, they hope he has gone to heaven. For my part I would rather hold my tongue and say nothing. I would be content with the least measure of repentance and faith in a dying man, even though it were no bigger than a grain of mustard seed; but to be content with anything less than repentance and faith, seems to me next door to infidelity.

Reader, what kind of evidence do you mean to leave behind as to the state of your soul? Lay to heart what I have been saying, and you will do well.

When we have carried you to your narrow bed, let us not have to say in a hesitating way, one to another, "I trust he is happy, he talked so nicely one day, and he seemed so pleased with a chapter in the Bible on another occasion, and he liked such a person, who is a good man." O! let us be able to speak decidedly as to your condition. Let us have some standing proof of your penitence, your faith, and your holiness, that none shall be able for a moment to question your state. Reader, depend on it, without this, those you leave behind can feel no solid comfort about your soul. We may use the form of religion at your burial, and express charitable hopes. We may meet you at the church-yard gate, and say,

"Blessed are the dead that die in the Lord." But this will not alter your condition. If you die without conversion to God—without repentance—and without faith in Christ—your funeral will only be the funeral of a lost soul.—Extracted, with additions, from *Christ and the Two Thieves*.

—o—

PATIENCE.

The members of the New-Testament Church are patient. They endure with calmness and composure the various ills of life. Jesus too, the great head of the Church may be appealed to as the most distinguished of all examples. Patience seemed personified in him during all his earthly ministry. How patiently did he endure the contradiction of sinners against himself! What patience in the garden—before the high priest—in the presence of Pilate—under mockery, insult, reproach and scorn! Peter's sword was drawn; but it must return to its scabbard. The twelve legions of angels were ready, but they are not called for. In his infinite patience, he ascended the cross, and endured its agonies and bitter death.

His true members will imitate him here, and in this important aspect they will be partakers of the Divine nature. Having troubles and distress, their effect will not be to exasperate—not to produce murmurings against the Divine administration, but their tribulation worketh patience. With patience they will bring forth fruit, and wait for that which they see not as yet. It is not for them to cast away their confidence; but to be patient, that after they have done the will of God, they may receive the promise. Hence, the Christian race they run with patience. They are patient unto the coming of the Lord; and as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain, so the genuine church-members toil without yielding to weariness or fretfulness, not doubting that, in due time, they shall reap if they faint not. Very pleasant are the inspired words that are spoken of the patient ones. They are accounted happy who endure; and the patient continuance in well-doing is to be crowned with eternal life. This is written as the great result of the "patience of the saints."

They seek, then, the grace that will enable them to "endure all things." Their hearts are established. As to injurious treatment, their minds are made up that they will, God helping them, never be moved at whatever provocation. If buffeted even for doing well, they will take it patiently. In respect to suffering affliction, they have heard of the patience of Job, and have seen the end of the Lord, and they are resolved that they will endure to the last. As to delays, they have settled it that they will labor, and leave all results to be developed in God's own good time. With hearts firm, and voices spirited and glad, they sing:—

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving—still pursuing,
Learn to labor and to wait."

TREATMENT OF THE HAIR.

COLD WATER.—The necessity of a constant use of cold water is important. It is one of the finest cosmetics known, and has this advantage, while in almost every instance it improves the hair, in no case can it do harm. If the danger of taking cold be apprehended, commence by using tepid water, and in a few days, by having the water gradually colder, it may be used quite cold by the most delicate with perfect safety.

The best mode of application is to hold the head over a basin, and with the hands thoroughly wet the hair, rubbing the skin at the same time well with the fingers. Dry the hair with a soft towel, and then use the brush for ten minutes or a quarter of an hour.

The total immersion of the hair may, however, in the case of a lady, be attended with inconvenience, and the following plan may by them be adopted: After well rubbing the skin with wet fingers, damp the hair lightly with a sponge; this may soon be dried, and then proceed as previously directed. The invigorating effects of this treatment will soon be apparent; the hair becomes glossy and silky in its appearance, and its tendency to curl strengthened and improved.

NIGHT-CAPS.—Night-caps should be dispensed with altogether. By shutting out the air and keeping the head at a feverish temperature, they relax the skin and induce a tendency for the hair to fall off, which is greatly aggravated if the body be in an abnormal condition, either from specific disease or general neglect of the skin. In the place of night-caps ladies, to keep their hair properly confined during sleep, should wear a net with meshes sufficiently large to admit the finger.

HAIR CUTTING.—The hair when weak, should be frequently cut and trimmed—not merely the ends indiscriminately taken off, but weeded off weakly and impoverished hairs as carefully as a skilful gardener trims a favorite plant. This, of course, is best performed by a hairdresser, who, if at all a master of his profession, soon distinguishes the sickly hairs from the healthy ones—the former having a dry, withered appearance, and should be snipped off close to the roots. When the hair has been allowed to grow too long, the separate hairs become split at the extremity into several divisions; this shows that it has grown beyond its strength; the ends must therefore be cut off, and the brush used more frequently. Under any circumstances, the hair should be cut every two or three weeks.

LOSS OF HAIR.—One of the most unpleasant consequences of early neglect is the constant falling off of the hair. We do not allude to the loss of the hair dependent on age; that is a natural consequence of our infirmity, and cannot be regarded in the light of a disorder; but instances in which the hair has become thin, even to disfigurement, are far from being uncommon, and, if neglected, must terminate in confirmed baldness. This excessive loosening of the hair, however, is far from being so irreparable as is generally imagined, and if proper treatment be adopted, the hair will grow afresh, and assume all its original vigor and strength.

The head must be bathed daily with cold water, into which a little Eau de Cologne has been poured, and the scalp should then be brushed until the skin becomes red, and a warm glow is produced.

This treatment is recommended in all cases where the hair has fallen off from fevers, or any long illness. Much advantage will also be derived from having the head occasionally shampooed.

Instances might be cited in which the hair has been restored by this process, when baldness has appeared inevitable; all that is required to insure success to almost every case, is perseverance and a strict attention to temperate diet.

PARTIAL BALDNESS.—An affliction almost as distressing as total baldness occurs when the hair falls off suddenly in places, leaving large white patches of scalp exposed, and presenting (especially when the patches are numerous) a most unpleasant appearance. This disfigurement (often mistaken for ringworm) arises not from a skin disease, but from a disordered state of the nerves. It is necessary to follow closely our previous instructions, taking at the same time a gentle tonic. The bald places might also be frequently rubbed with a tooth-brush, dipped in a mixture of equal parts of distilled vinegar and Eau de Cologne.

ON LEARNING ALL YOU CAN.

When you were a little baby you knew nothing. You are now learning to read. There are many things which you have yet to learn.

You often ask your parents about what you see or hear, and you are very well pleased when they tell you something which you did not know before.

Your parents cannot always be talking with you, as they must attend to other things, so they send you to school that you may be taught to read and know.

Regard what your Teacher says. When you talk to a boy or girl, you do not like them to turn their backs, and not hear you. So you must hear your teacher, when he talks to you.

Now mind; there are so many nice things in the Bible and other good books, and you will be so glad when you can read them, that you must lose no time, but learn as fast as you can. And then I hope you will grow up to be wise and good, and happy; and all good people will love you.—*Little Child's Magazine.*

It seems a hard and cruel thing—and it is a hard and cruel thing—to make the affections of a child its means of punishment for slight juvenile offences. A friend relates the following as evidence in point:

A little girl who, although an affectionate little creature as ever lived, was very volatile and light-hearted, and could not always remember to mind her mother. At the close of a day, in the early part of the present winter, she had, in some trifling command, disobeyed her mother—going into the street to play with one of her little companions; when she came in, and was prepared to go to bed, she came to her mother for her nightly kiss.

“I can not kiss you to-night, Mary,” said the mother; “you have been a very naughty little girl, and have disobeyed me. I can not kiss you to-night.”

The little girl, her face streaming with tears, again begged her mother to kiss her, but she was a "strong-minded woman," and was inexorable.

It was a sad lesson that she learned; for on that very night that child died of the croup. She had asked her mother, the last thing as she went up to her little bed, if she would kiss her in the morning; but in the morning her innocent lips were cold.

A GOLDEN CROWN.

A teacher once asked a child, "If you had a golden crown, what would you do with it?" The child replied, "I would give it to my father to keep till I was a man." He asked another: "I would buy a coach and horses with it," was the reply. He asked a third: "O, I would do with it the same as the people in heaven do with their crowns, I would cast it at the Saviour's feet."—*Youth's Missionary Repository.*

OLD MAN AND BOY.

(From the Sunday School Advocate.)

OLD MAN.

When youth's bright sunny days are gone,—
The days of hope and joy,—
What do you mean to do, my son,
And how your time employ?

BOY.

I mean to visit other climes,
To traverse land and sea,
Till fortune shows her golden mines,
And opens them to me.

OLD MAN.

What then—what then, my boy?

BOY.

I mean to have what gold can buy,
Bread, lands and lovely cheer;
All things that please the human eye,
Or charm the human ear.

OLD MAN.

What then—what then, my son?

BOY.

I mean with children, friends, and wife,
To share my gifts and gold;
To sail with them the sea of life,
Slowly becoming old.

OLD MAN.

What then—what then, my boy?

BOY.

Why, I must share the common lot,
 Like others, I must die;
 But still my name shall perish not
 When in the grave I lie.
 My tomb shall rise in lofty state,
 Of architecture rare,
 And men shall pause and call me great,
 While I am sleeping there.

OLD MAN.

What then—what then, my boy?

BOY.

And wherefore ask—down to the tomb
 Life's journey we can trace,
 But who can pierce the rayless gloom
 Still brooding o'er that place?

OLD MAN.

The tale to guilty man is told,
 And though believed by few,
 Will far outweigh the miser's gold,
 Or riches of Peru.
 Faith, faith in God—a treasure bright,
 Where riches ne'er decay—
 Will fill the silent tomb with light
 On everlasting day.

WHY SHOULD ANY MAN SWEAR?

I can conceive of no reason why he should, but of ten reasons why he should not.

1. It is mean. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar; altogether too mean for a decent man.

3. It is cowardly; implying a fear either of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a *genteel man*—well bred—refined. Such a one will no more swear, than go into the streets to throw mud with a clod-hopper.

5. It is indecent; offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. Want of decency is want of sense.

7. It is abusive. To the mind that conceives the oath, to the tongue that utters it, and to the person at whom it is aimed.

8. It is venomous, showing a man's heart to be a nest of vipers, and every time he swears one of them sticks out his head.

8. It is contemptible, forfeiting the respect of all the wise and the good.

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Wheat,
Indian
Rye,
Peas,
Barley,
Flax

144 Sq
9 Sq
374 Sq
40 P

10. It is wicked; violating the Divine law, and provoking the displeasure of Him who will not hold him guiltless who takes his name in vain.

FOOD EASILY DIGESTED.

There is no subject connected with health deserving of greater attention than the proper kind of food for invalids. Every kind almost may be eaten with impunity by the hale, hearty laborer. He eats what is provided, but the person with weak digestive organs, in order to impart comfort, it is needful for him to eat only such articles as the stomach can digest. It becomes important, therefore, to know what kinds of food there are which may be eaten without injury.

We give below a table of the results, obtained by Dr. Beaumont, not as a mere matter of curiosity, but as furnishing information of the most valuable kind in connection with animal nutrition. The first column indicates the substance taken into the stomach, the last the time for its digestion.

	H.	M.		H.	M.
Boiled Rice.....	1	00	Mutton, fresh.....	2	15
Sago, Mace, Barley, Boiled Milk.....	2	15	Veal.....	4	00
Tripe and Pigs' Feet.....	1	00	Wheat Bread, fresh baked.....	3	30
Fowls and Beefs' Liver.....	2	30	Corn Bread.....	3	15
Hard Eggs.....	3	30	Sponge Cake.....	2	30
Soft Eggs.....	3	00	Succotash.....	2	45
Custard.....	2	15	Apple Dumpling.....	3	00
Trout, boiled or fried.....	1	30	Apples, sour and mellow.....	2	00
Other fresh Fish.....	3	00	Apples, sweet and mellow.....	1	30
Beef, rare roasted.....	3	00	Paranips, boiled.....	2	30
Beef, dry roasted.....	3	30	Potatoes, boiled.....	3	30
Salt Beef, with mustard.....	2	30	Potatoes, roasted.....	2	30
Pickled Pork.....	4	30	Raw Cabbage.....	2	30
Fresh Pork.....	3	00	Raw Cabbage, with vinegar.....	2	00
Cabbage, boiled.....	4	30			

Digestion is much facilitated by the particles of food being made fine when taken into the stomach, and the quantity of nutritive matter is greater. Individuals, therefore, in whom the digestive powers are weakened, find a benefit in thoroughly masticating their food. This principle is of great importance in the feeding or fattening of animals, and shows the necessity of grinding or cooking the materials given to them if we would derive the full benefit of the nutritive obtained.

WEIGHTS AND MEASURES.

STANDARD WEIGHT OF GRAIN, PULSE AND SEED.

Wheat,	60 pounds.	Oats,	34 pounds.
Indian Corn	56 "	Beans,	60 "
Rye,	56 "	Clover,	60 "
Peas,	60 "	Timothy Seed,	48 "
Barley,	48 "	Buckwheat,	48 "
Flax Seed	56 "	Oatmeal, brl.	200 "

MEASURE OF SURFACE.

144 Sq Inches	1 Sq Foot	4 Rods	1 Acre
9 Sq Feet	1 Sq Yard	16 Sq Chains	1 Acre
32 1/2 Sq Yards	1 Perch	64 1/2 Acres	1 Sq Mile
40 Paces	1 Rod		

IMPERIAL MEASURES OF CAPACITY FOR LIQUORS AND DRY GOODS.

4 Gills	1 Pint	8 Gallons	1 Bushel
2 Pints	1 Quart	8 Bushels	1 Quarter
4 Quarts	1 Gallon	5 Quarters	1 Load
2 Gallons	1 Peck		

MEASURES OF WEIGHT—AVOIRDUPOIS WEIGHT.

27 11-32ds Grains	1 Drachm	28 Pounds	1 Quarter (qr)
16 Drachms	1 Ounce	4 Quarters	1 Hundred weight
16 Ounces	1 Pound	20 Hundred weights	1 Ton

My closing words are, I wish all who take the Discovery and Pills, to follow the directions as close as possible; Remembering the dose can be increased or lessened as judgment may direct, also, I would intimate to my neighbors and friends to beware of any medicine that contains Aloes, as it is sure to bring on the Piles. These medicines can easily be detected. I might name some of them, but will forbear; but should any patient wish to know, by writing to me, through my agents at Napanee, it will be answered. I have analyzed the most popular patent medicines, and it astonished me to see the amount of Aloes used. In my next issue I purpose to deal plain with this matter, as, I believe, that a very large number of young people in this country are afflicted with that complaint and don't know what it is that's ailing them. You, that are afflicted, beware of the enemy—Aloes.

My medicines are for sale, by all Dealers in Medicines, at the following rates:—

DISCOVERY, per bottle.....	\$1 00
PILLS, per box.....	0 25
LINIMENT, per bottle.....	0 50
SALT RHEUM OINTMENT, per box.....	0 25

And wholesale by my sole Agents for North America.

Robt Perry

Napanee, Ontario.

—o—
 "THERE's not a hearth, however rude,
 But hath some little flower
 To brighten up its solitude,
 And scent the evening hour;
 There's not a heart however cast
 By grief and sorrow down,
 But hath some memory of the past
 To love, and call its own!"

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NEVER TAKE GOD'S NAME IN VAIN.

TO A CHILD.

Never, my child, forget to pray,
Whate'er the business of the day,
If happy dreams have blessed thy sleep,
If startling dreams have made thee weep,
With holy thoughts begin the day,
And never, my child, forget to pray.

Pray Him by whom the birds are fed,
To give to thee thy daily bread,
If wealth her bounty should bestow,
Praise Him from whom all blessings flow,
If He who gave should take away,
Oh, ne'er, my child forget to pray.

The time will come when thou wilt miss,
A father's and a mother's kiss,
And then, my child, perchance you'll see,
Some who in prayer ne'er bend the knee,
From such example turn away,
And ne'er, my child, forget to pray.

ALWAYS TELL THE TRUTH.

LOVE YOUR NEIGHBOR AS YOURSELF.

THINK AND THEN ACT.